Volume 19, No. 2 Autumn Number, 1930

Bulletin of Friends' Historical Association

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Communications concerning circulation and editorial matters should be addressed to Editor, Bulletin of Friends' Historical Association, Haverford College, Haverford, Pennsylvania.

Dues and subscriptions should be paid to I. Thomas Steere, Treasurer of Friends' Historical Association, 30 Buck Lane, Haverford, Pennsylvania.

Subscription price, $1.00 per number, $2.00 per annum. Half price to libraries ordering direct from Bulletin office. All members receive the Bulletin without extra charge.

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Notice to Members

The Membership Committee would call the attention of the members of the Historical Association to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, John W. Cadbury, Jr., Moorestown, New Jersey.

Annual membership dues, $2.00. Life membership, $50.00.

" Perpetual Membership " has been provided for by the following amendment to the Constitution:

Upon receipt of any gift or bequest of one thousand dollars or more, the donor or the person in whose memory the fund is given shall be elected to perpetual membership. The names of such members shall be printed in all lists of membership, and if the person is deceased the name shall be followed by the words, " In Memoriam."

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MEMORIAL MARKER

IN MEMORY OF ISAAC SHARPLESS

The summer meeting, 1930, of Friends' Historical Association had for its chief objective the dedication of a marker at the birthplace of Isaac Sharpless. The marker was erected under the joint auspices of Friends' Historical Association, The Haverford College Alumni Association, The Westtown Old Scholars Association, and The Chester County Historical Society. It consisted of an inscribed bronze tablet, attached to a native field stone taken from the banks of Brandywine Creek, a short distance south of the old home in which Isaac Sharpless was born. The first exercises of the day were held at the old Sharpless homestead, about three miles south of West Chester on Birmingham Road, at the foot of historic Osborne Hill. Here the marker was unveiled by Lydia Cope (Mrs. Isaac) Sharpless, and a few feeling and appropriate words of dedication were spoken by Davis H. Forsythe. The company then adjourned to old Birmingham Meeting House where the longer addresses were given. Although a heavy rain somewhat dampened the latter part of the occasion, the down-pour fortunately did not begin until the company was safely within the shelter of the meeting house. It was estimated that over three hundred people attended the meeting.

The papers available for publication are printed below, followed by a detailed statement of the program and of the committees in charge. The paper by Rufus M. Jones is to be published in the near future in a history of Haverford College. J. Carroll Hayes did not read a formal paper, but in an extemporaneous address drew upon his ample store of knowledge concerning the great events of Birmingham neighborhood. Dr. William T. Sharpless, brother of Isaac Sharpless, was unable to attend the meeting on account of pressing duties elsewhere, and

his paper was read by Dr. Frederic C. Sharpless, son of Isaac Sharpless.

The occasion was felt by many present to have been an outstanding event in the history of Friends' Historical Association. Those interested will be pleased to know that, after the payment of all bills for the marker, a fund of more than three hundred dollars remained unexpended. By the consent of the joint committee of the four coöperating associations, this fund has been set aside in the keeping of Friends' Historical Association for the perpetual care of the marker. If the fund accumulates and becomes more than adequate for such care, the excess may be appropriated by the Directors of Friends' Historical Association for objects appropriate to the historical interests of Isaac Sharpless.

REMINISCENCES OF THE OLD HOME

By Ann Sharpless

> "The hills are dearest which our childish feet
> Have climbed the earliest; and the streams most sweet
> Are ever those from which our young lips drank,
> Stooped to their waters o'er the grassy bank."

With feelings akin to Whittier's, our brother, in after years looked upon the scenes of his childhood; for though his residence at Birmingham practically ended when he went to Westtown near the age of fourteen, he always loved to come back to his birthplace; and it was out of his own experiences that he wrote *The Quaker Boy on the Farm.*

It was the charm that nature had for him that in great measure made him a fisherman. Our place was called "Radley Farm" from the little stream, mapped as Radley Run, which had its rise near Dilworthtown and took its winding course through our meadows and thence to the Brandywine. This Run played an important part, in various ways, in the education of the family. In it Isaac watched the tiny minnows disporting themselves, and grew well pleased over the speckled trout. Later he fished down the stream to the expanse called "Forsythe's Dam," and perhaps

went fire-fishing by night for eels. In a letter written in 1864 during a Westtown vacation he says: "Yesterday morning James, Willie, and I went fishing down to Painter's little bridge. James caught 35, Willie 2, and myself 25. Three of them were great big fall fish."

We trace another of Isaac's later interests to his life on the farm. As a boy of some nine years when he spent winter evenings in the plain little schoolhouse across the road from the newer meeting house, he had no thoughts that he was then and there preparing for a future vocation. It happened thus: Henry Whitall, probably from Woodbury, New Jersey, told the Birmingham Friends that he wished to enlighten them on the subject of celestial geography. I am sure he brought a telescope, though I can't remember the wonders it revealed to our eager eyes. He also had "Movable Planispheres" for sale, which helped us to continue, at our homes and through succeeding years, our search for the stars and constellations. We could set the planisphere so as to show the heavenly bodies visible on any clear night, or any hour of the night. Ours is still in existence though it has ceased to "move." This was a great winter for us and thrilled us to better purpose than the "movies" do the small folks now. Isaac enjoyed the whole awakening and during the lecture wanted to sit by Teacher Martha Sankey, so as not to miss anything. Thus 1857 contributed to 1875, when he taught astronomy at Haverford College.

The subscription Library founded by Friends in 1795, the first one in Chester County, was located then an eighth of a mile from the schoolhouse, at what we children used to call "Seals's Store." This neighborhood store was a most interesting spot, with its very large sour-balls, jars of stick candy, and pink and white mint drops; and we gazed wistfully at them when our real purpose was to get the Library key. Isaac was even then a great reader of history, and there was a good assortment. The rest of us followed in his wake. If we sat down on the dusty floor to read, what difference did that make to us? When we thought the noon hour nearly over we would record such books as suited our fancy, replace the key in the store, and carry them home at night. There they were passed around, if of general interest, and dis-

cussed. I remember in particular the debates we had on "Elzagel" and "Boabdil el Chico, last king of Granada," characters in Irving's volume. Thus was another activity of our brother's later years—his historical work—begun at Birmingham.

It has been a matter of some wonder why Isaac and others of us turned out to be pacifists. In those days we gloried in war histories and battle poems—"The Battle of Ivry," "Marco Bozzaris," "The Charge of the Light Brigade," and such. What would we say to teachers in Friends' Schools now who in the reading classes would allow their children to stand up and shout:

> "Strike till the last armed foe expires!
> Strike for your altars and your fires!
> Strike for the green graves of your sires!
> God and your native land!

I do not remember that our parents ever placed an interdict on such outpourings. In fact, our father used to read to us the sanguinary campaigns of Joshua, Judges, and later warriors of the Old Testament, as a preparation for peaceful repose.

These horrors did not disturb us. They reached only the surface of our consciousness. It was only the ring and the swing, the roar and the rhythm of the poems that captivated us, as they captivate many a thoughtless grown-up now. To be sure the boys made wooden swords when the Civil War came, and our elder sisters sat on the porch and served pie and milk to the soldiers who passed our house from the camp in West Chester to the Brandywine battlefield. But we entered sympathetically into the sufferings of "conscientious objectors" and upheld in particular the course followed by our future brother-in-law, who was shut up in the barracks in Philadelphia, because he wouldn't fight when drafted. Father gave a copy of *Hancock on Peace* to our brother James, who said he was going to be a peace man if he had to fight for it. *The* grief of our childhood was that this promising brother did not live to fulfil his declaration.

During the war, Father, in common with other good Friends, would not pay the militia tax imposed by the state. Father instructed the boys and the hired men neither to help nor to hinder the obnoxious collector. So he had to lift the heavy bags of grain himself, and our brothers saw him drive away with great

relief because he had not seized a colt on which they had set their affections.

Other points in Isaac's life and character can probably be traced to these early days, but perhaps we had better now turn briefly to yet more ancient history. The first Sharpless to live at our old home was Joshua Sharpless, the great-grandson of the 1682 immigrant John Sharpless, and the great-grandfather of our brother Isaac. Joshua had begun life in Middletown Township, Delaware County, and after trying other locations, settled down in 1784 with his wife Edith Yarnall, a minister in good standing, and a fine group of children, on a part of the "Davis Tract" in East Bradford, later Birmingham Township. Farms were larger in those days than now, and two of Joshua's sons, Benjamin and Isaac, afterward divided the tract between them, the latter, our grandfather, taking the northern half. On this section at the time of the purchase was what we suppose was the original habitation, a log cabin, occupied about 1780 by a solitary old lady, known in the parlance of the time, as "Old Susie Davis." One day it was noticed that no smoke came from her chimney, and the neighbors investigating, found her charred body by the fireplace. After that the locality was "haunted." This did not scare away our ancestor, nor did his descendants suffer thereby, although in our day our teasing elder brother reminded us of "Old Susie Davis" when strange nocturnal noises were heard.

I cannot tell when the stone house as I first recollect it was built, but it was probably not all at once, and I would infer from its make-up and from dim traditions that two families lived in it at once. During the summer of 1860 our household was upset by a great building program, by which the west end of the house lost its antique features, but through which we gained a more cheery and habitable dwelling.

Our Sharpless forbears were English and Welsh Quakers of the yeoman class, possessed of "the austere virtues, strong to save." They were honest, steady, energetic, and religious. I remember our father referring feelingly to Cowper, to the effect that although his parents were not of the great of the earth,

> "Higher yet my proud pretentions rise—
> The child of parents passed into the skies."

Isaac said that none of the Sharplesses figured on the meeting records until Joshua came to the front. He was a pioneer in the establishment of Tunesassa, an early missionary effort of Philadelphia Yearly Meeting for "the gradual civilization" of the Indians of western New York, he being the journalist of the expedition. He was later Superintendent of Westtown, helping by his diligence and rigid economy, to put the infant academy on what was then thought to be a sound financial basis.

It remained for our maternal ancestors to supply a rather different strain. Of the two notable characters among them one was a Huguenot who fled from France at the time of the Revocation of the Edict of Nantes and died in trying to escape from prison; whose widow's history is connected with Strasburg in the Old World, and Strasburg in southeastern Pennsylvania. No less do we hark back to the Scotch-Irish schoolmaster John Forsythe, who grieved his affectionate Presbyterian father, after the son came to America in 1773, by turning Quaker and especially by giving up the formal observance of the Lord's Supper.

Our father and mother lived, before they lived together, on adjoining farms, and many were the walks we children took across the fields to the west where stood the long serpentine house in which lived Uncle William Forsythe, his wife, and children nine. The house was built by our great-grandfather, according to a certain Count Rumford's ideas. It still has its eight open fireplaces.

I should not neglect to notice the influence on our household of the double connection and our close association with the Kite family. Being city dwellers they introduced us to a new world of ideas and customs, including a greater thirst for literature. They had many books, and what seemed like an inexhaustible fund of anecdotes. They could write poetry too! It was a privilege to go "up the Hill" to Uncle William Kite's home, where now Lawrence J. Morris resides.

Perhaps the home scene that comes most vividly to mind is our gathering around the festive board. Good appetites prepared us to enjoy the fresh products of farm and garden. But more than that all the family were there together to enjoy each other. The wholesome talk of our elders, the "Sport that wrinkled care

derides, And Laughter holding both his sides," made a happy time. One evening when the conversation had been prolonged somewhat, a youthful member left the supper table, and straying out into the yard, exclaimed excitedly, "Oh, look at the smoke coming out of the barn!" There was a stampede, you may know, but it ended in a chorus of laughter as the smoke was discerned to be only the mist rising from Radley Run, which wound around behind the barn. Be it said in explanation that this episode occurred in the barn-burning era during the Civil War, and our imaginations were easily stirred. At least four barns within a radius of three miles from our house were thus destroyed.

Yet another table scene comes to mind. It was at breakfast and our father was following the usual custom of reading the Bible. These were his words: "And Balaam said unto Balak,—Willie, put down that fork." Father was one of our heartiest laughers. I recall that Thomas Brown said once in his convincing way, that if you make a child happy you make him happy for life, for he lives in those happy memories to the end of his days.

Perhaps I have given the impression that we children spent our time in play rather than work. We had a great deal of fun, and much freedom of action. Play was sought and found in the home and at school, *not elsewhere* as a rule. Play, pure and simple, was the exception with our elders, and we children were expected to follow suit according to our age and ability. The boys had their chores, and as they grew up they had their places in the field and garden. Our parents wanted us not only to learn to work, but to learn to *like* work. How honorable it was to earn that distinction is testified to by a certain little walnut bookcase specially made for the recipient at Cousin Joseph Walton's furniture store in Philadelphia, and still most highly prized. As I said, we had a good degree of liberty and did as we pleased, and yet restraint *was* exercised—the restraint of reason, of Christian love and conviction. This we saw, felt, and respected. We were not always good, but I don't remember much punishment or lecturing.

The supremacy of religion was upheld both as regards Friendly observances and the daily doings of life's common way. The force that counted was the example of our parents. While our

father was more positive and aggressive in his attitude and pronouncements, mother upheld him loyally, and her constant and striking exhibit of the law of love had a strong harmonizing effect in our large family. With her religion was something to be *caught* rather than *taught*. "Farewell, my dear, be a good boy," was often the advice given to a departing child. This injunction covered every possible case, threw the responsibility on the individual and so, it seems to me, it was the counsel of wisdom. After father's death in 1876 the headship of the family rested upon her for nearly thirty years. I remember her rising at the dinner table at one of our annual family gatherings, when she was scarcely able to be there at all, and quoting: "Behold how good and how pleasant it is for brethren to dwell together in unity."

BIRMINGHAM MEETING

By William T. Sharpless

Probably the state of affairs in this neighborhood, when the Quakers first settled here, cannot be described better than was done by Isaac Sharpless himself, in an article by him that was published some years ago in the *Atlantic Monthly*.

He says, "It was a beautiful corner of Pennsylvania in which the Quaker settlers of 1682 and the following years found a home. The great river fronted it, and streams, some of them navigable, paralleled each other up into the country. The gently rolling upland was covered with a great forest of hard wood which, when cleared, uncovered a soil of unusual fertility and freedom from surface rocks. Within it wandered immense numbers of deer and not a few elk. The only animals of prey were the small wolf and the black bear, neither dangerous under ordinary conditions. The marshes abounded in water-fowl, and at certain seasons wild pigeons and other migratory birds could be captured in abundance by throwing stones into the flocks. There were turkeys, pheasants, and partridges. Shad and other sea-fish were plentiful in the river, and the little streams were amply stocked with trout.

"Nor were the settlers unworthy of their possessions. A few

men of rank and education began a life of trade in the towns, burying their coats of arms as unworthy a Christian democracy. But the greater part were British yeoman, some landowners in their native country, the most of them renters who had loaded all their furniture, plate, clothing, and in some cases frame houses into the little sailing vessels, and set out on the two or three months' voyage to the free land which the foresight and generosity of William Penn had secured. They had shown their capacity to suffer by lying months and years in British dungeons for a point of conscience, small perhaps, but which, because it was conscience, they had persisted in thinking was worth more to them than property or liberty or life. They had shown their fraternity by offering themselves—man for man and woman for woman—for their unfortunate brethren who were about to die for conscience's sake in the horrible pest-holes of England. They were to find the free air of the woods, a soil as good as the best they had left, a life of conquest over nature to draw out their best energies, and better than all, an ideal commonwealth where persecution should never come, and where fraternity would know no bounds of rank or sect or race."

The first settler of Birmingham township was William Brinton or Branton, as the name was then sometimes written, who coming from near Birmingham in England, bestowed the name of his old home on his new home here. He arrived in Philadelphia with his wife, one son, and two daughters in the summer of 1684 and settled on a tract of 486 acres near this place in 1686. To this he subsequently added by purchases until a large part of the land lying between Chester Creek on the East, the Brandywine on the West, the Street Road on the North, and what is now known as the State Road on the South, belonged to him or his immediate descendants. In addition to being large landowners the early Brintons were public spirited men of affairs, and both the immigrant and his son William became members of the Provincial Assembly. Their descendants have maintained the same tradition of good citizenship to this day and many here and elsewhere are direct descendants of the man who more than two and a quarter centuries ago began the work of turning the primeval wilderness into fertile farms.

The first record of a meeting here is contained in a minute of Chester Quarterly Meeting 9 mo. 3, 1690, as follows: "Chichester Monthly Meeting being called it being moved to this meeting that Concord First Day Meeting be every fourth 1st day at William Brinton's in Birmingham." Also a Minute of 3 mo. 4, 1694: "The business referred to this meeting concerning another meeting at Birmingham, this meeting thinks fitt it should continew at present as it is." This arrangement seems to have continued until 1704 when, "John Bennett and Elizabeth Webb on behalf of Friends, inhabitants of the upper part of Burmingham and Brandywine Creek" asked to be permitted to have a meeting every other First-day at John Bennett's house during the winter. In 1717 this arrangement was made to continue throughout the year.

On 9 mo. 10, 1718, Concord Monthly Meeting agreed to permit Birmingham Friends to build a meeting house "provided that they and their Monthly Meeting can agree upon a place to build it." On 12 mo. 9, 1718, it was reported that they had agreed upon a site "on Richard Webb's land near the greatroad," and on 9 mo. 6, 1721, Birmingham Friends asked "that some of their friends be chosen as fefees in trust to hold the property."

To these persons Elizabeth Webb, widow of Richard, conveyed an acre of ground (10 mo. 27, 1721) for £3, and the meeting house was built by the next year, as the marriage of Joseph Webb and Ann Willis was accomplished there 7 mo. 13, 1722. The house is said to have been built of cedar logs, and was without a chimney or stove for heating it. The date of erection of the western end of the present structure has been fixed at 1765, but Benjamin Hawley notes in his diary (6 mo. 13, 1763) that in the afternoon he "went to the raising of ye meeting-house." He taught school near-by at the time.

John Forsythe, the great-grandfather of Isaac Sharpless, was for the greater part of his life a country schoolmaster, and at the time of the battle of Brandywine was teaching school in a small building just across the road from this meeting house. His schoolhouse was appropriated by the American Army for the care of the wounded soldiers, as was also this meeting house. The day following the battle he, with other neighbors, helped to bury those of both armies who were killed in that conflict.

Before and during the Revolutionary War, Friends in this place passed through great trials on account of their peace principles. In 1756 when a demand was made upon the provincial assembly for support of the British cause in the French and Indian War, Friends declined and withdrew from that body, thus closing a splendid record of seventy years of government based upon the principles of peace and justice as laid down by their founder and resulting in unbroken peace with the aborigines and great prosperity among themselves. The pacific policy of William Penn worked when put into practice. The French and Indian War was the only practical experience with war that the infant colony had until the outbreak of the Revolutionary War. So long as France and England on the St. Lawrence strove for the mastery of the western world, or Frederick the Great overran Central Europe to establish and extend the power of Prussia, the question of war was to the Pennsylvania Quakers largely an academic question. But when the revolt of the colonies occurred and war was brought to their very doors, their fields occupied by hostile troops and their property appropriated by them, it became a very different matter. Friends in this neighborhood largely remained faithful to their peace principles. There were some exceptions to this, especially among the younger members, as the Monthly Meeting records of disownment for participating in war will show. These disownments in most cases were for joining the American Army, showing that the sympathies of Friends especially in the country, were generally with the cause of the Colonies. Withholding their support from the cause was not because they did not sympathize with its purposes, but because they could not participate in its methods which were opposed to one of their oldest and most firmly fixed convictions. The case of Abraham Marshall is perhaps typical of many. He was a young Friend living in Marshallton, and when there were threats of a hostile invasion, he raised a company of militia and joined the army as captain of it. Then the Friends went after him. The tradition of the family does not state the arguments they used with him. They probably recalled to his mind the stand that Friends had always taken with regard to war: that it is contrary to the spirit and the commands of Christ, that good will and justice are in the

long run more potent than hate and violence, that Friends must ever follow in Christ's way, which is the right way. The result was that Abraham gave up his commission and returned to civil life. Isaac Martin, when a very old man, told me that in his youth he remembered the venerable form of Abraham Marshall sitting at the head of Marlborough Meeting and he died in the full odor of sanctity.

While William Brinton was the first settler in this township and probably the most influential man in the meeting, the real spiritual head of it, the first prophet of this Church in the wilderness, seems to have been Elizabeth Webb, who sold to Friends the ground on which this meeting house stands. She and her husband Richard came to Philadelphia from England in 1700 and settled in Birmingham in 1704. She says, "I was baptized and educated in the way of the Church of England. In those days I looked upon ministers to be like angels that brought glad tidings to the children of men." Afterwards she went to live at a knight's house where she observed that the conversation of the family and the clergy was vain. "I began to think then of my latter end and also on eternity and the fear of the Lord laid hold on my mind. When I was fifteen years old it pleased God to send the spirit of grace and supplication into my heart." When she was nineteen years of age finding her views to conform to what she knew of Friends, she joined with them in membership. She felt a call to preach to the meetings of Friends in America and England and endured great hardships in her journeys.

Thomas Chalkley, a minister of the gospel and a sea-captain whom Whittier speaks of as "gentlest of skippers, rare Sea-Saint," reveals this record of Elizabeth Webb who crossed the ocean with him in one of his vessels: "Heavenly things it was her practice to speak, and read, and write, so that her conversation seemed to us to be in heaven whilst she was on earth. I have blessed the Lord that I was acquainted with her, she being like a mother to me in my tender years." According to a tradition the blue bottles or grape hyacinths which in my childhood bloomed and possibly still bloom in such profusion in the field adjoining this house were brought here by Elizabeth Webb, and later escaped from her garden into the fields near-by. And in the early spring

when these modest and beautiful little flowers spread their blue mantle over the field may they remind us of the gentle and saintly Elizabeth "whose conversation seemed to be in heaven whilst she was on earth."

The unfortunate differences that developed among Friends in the early part of the last century, which culminated in the separation of the Society in 1827, need not be told in detail here. Feeling ran high. Families were divided and personal relations strained. Both meetings suffered in number and strength. Thomas Shillitoe, an English Quaker preacher who visited Birmingham at that time, and who a recent biographer says was a "nervous" man, according to a tradition in the neighborhood became so alarmed at the violent behavior of the members of this meeting in this house, that he thought there was about to be a fight and concluding that he had best escape while he could, climbed out the window at the back of the gallery and sought peace in the quiet of the graveyard.

Besides caring for the spiritual needs of its members the meeting looked after their temporal affairs as well. The minutes state that money was raised and loaned to a poor member to build him a house, and "John—, being in necessity of a cow having lost one and being in necessity of milk for his children this meeting loaned him £5 for to buy him one." Nor was their charity limited to their own members. It gives a very modern and familiar note to their minutes to know that in 1692 this meeting contributed to a fund for the redemption of Friends held in captivity by the Turks; and at another time £37 was collected and sent to New England "where by reason of shortage of crops, Indian ravages, etc., there is a sad miserable condition."

The work of the American Friends Service Committee during and since the war is only an expansion of the same work and actuated by the same spirit as moved our ancestors in this place to give of their scanty means for the relief of human distress.

The meeting also exercised a care over its members concerning dress and deportment, as witness the following under date of 10 mo. 3, 1739: "A concern having taken hold of this meeting to suppress pride and it seems to appear somewhat in women wearing hooped petticoats, which is a great trouble to many Friends'

minds, and it is the unanimous sense of this meeting that none among us be in the practice thereof; and that all our overseers and other solid Friends do inspect into their members, and where any appear to be guilty to deal with them and discourage them, either in that of hoops or other indecent dresses." This minute was at the next meeting submitted to a committee "to correct and amend in order it may be made proper to be read at a First-day's meeting."

There were two agencies that exerted a very marked and beneficial influence upon the people of this neighborhood that must not be overlooked in any attempt to describe the life here in the latter half of the 18th century—the library and the school. Neither was directly under the management of the meeting but as nearly all of those living near here were Friends, both were managed in a way that conformed to Friends' views.

The library was established at Birmingham in 1795, with a board of directors who managed its finances and a librarian who was responsible for the safe return of the books borrowed. The library continued to be used, though less in the latter part of the time, until about 1890, nearly 100 years, when on account of newspapers and periodicals becoming more generally read, its patronage almost entirely ceased and the books were removed to West Chester where they are still available for those who care for the standard literature of an earlier time. The character of the books selected reflects great credit on the intelligence and literary tastes of the committee which selected them. History was represented by Josephus and Herodotus, Ranke and Gibbon, Prescott and Motley; travel and adventure by Franklin, Kane, Livingstone, and Du Chaillu; poetry by Pope, Cowper, and Young. There were some translations from the classics. The standard biographies from Boswell down were there, and science was represented by Wilson's Ornithology and other standard books. Two classes of books were excluded, doctrinal works and fiction. Goldsmith's *Earth and Animated Nature* was classed among the scientific works but probably a better classification would have been among the fiction, and I have always blessed the good fortune which permitted Irving's *Alhambra* and his other books to slip past an unsuspicious committee, as history.

The first school teacher of whom there is a record was Benjamin Hawley. He was an Englishman who came to this country in 1722, and began teaching at Birmingham in 1757. He continued to teach, chiefly in the winter time, until 1769, as shown by his diary in the possession of his descendant Dr. William Tomlinson, who has kindly copied from it for me some of the items concerning Birmingham. He was followed by John Forsythe, mentioned before as the great-grandfather of Isaac Sharpless, an Irish Presbyterian who came to America about 1770. He fell in with the Welsh Quakers in Northern Chester County and soon after joined the Society. He had a flourishing school for many years and charged $1.00 per quarter for tuition. When he raised the price to $1.50 per quarter it was objected to by his patrons as unreasonable and exhorbitant. Dr. William Darlington, physician, banker, congressman, and above all botanist, was his most distinguished pupil, though many others became useful and influential men in the country. John Forsythe was a strict disciplinarian. Like Goldsmith's schoolmaster in the deserted village:

> "Full well the busy whisper circling round
> Conveyed the dismal tidings when he frowned."

But his pupils have given abundant and willing testimony to his learning and ability as a teacher. When Westtown School was opened in 1799 he became one of the first corps of teachers. He retired to his farm near Lenape (now owned by the estate of Charles E. Mather) in the latter part of his life and enjoyed the respect of all who knew him until his death in 1840. He was followed by Ennion Cook, who in addition to his duties as a schoolmaster kept a diary in which he recorded things new and old. It was during his incumbency that the octagonal school house was built about 1818. This was supposed to be the last word in rural school architecture at that time. He also was a good teacher and a respected citizen. Many traditions of Ennion Cook and his wife Agnes have come down to the present time. The latter made a wonderful concoction that was famous in my childhood as "Aggie's Gingerbread." The memoranda referred to contain entries from 1796 to 1840. The diary above referred to records the attendance at the meeting of Martha

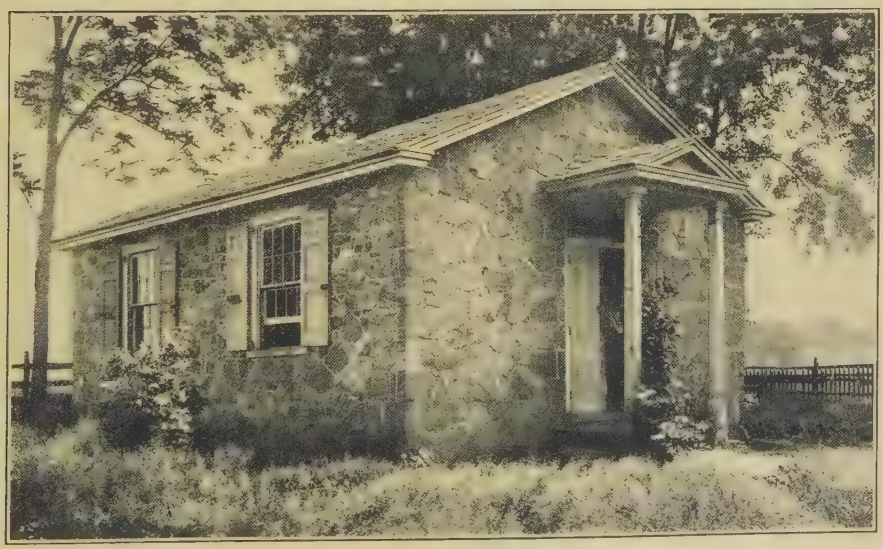
Routh, who he says was responsible for "bringing bonnets and hoops in fashion, which have of late increased to an alarming size. How unlike the dress of their grandmothers." He also refers to Nathan Hunt, Hinchman Haines, Joseph Hoag (who had a vision), Edward Brookes, Mildred Ratcliff, Jesse Haines, Jacob Ritter (an old Revolutionary soldier), George Withy, William Forster, Joseph John Gurney and others.

Isaac Sharpless' membership in Birmingham Meeting began with his birth in 1848 and terminated in 1875, when he established a permanent residence at Haverford. He considered Birmingham his home, but from 1862, when he went to Westtown as a pupil, until he went to Haverford, his attendance at meeting here was casual and irregular.

The Friends' School at this place was opened in 1854, and he was a pupil here until 1862. His teachers during this time were Martha and Elizabeth Sankey, sisters, excellent women of education, refinement, and character. The former afterward taught at Westtown. There were about twenty pupils in the school and on Fourth-day they all attended the meeting across the road from the schoolhouse. No one living can give much information of him while at school, and there is no evidence of unusual talent or industry.

I have gone somewhat in detail into the history of Birmingham and its people. It is the purpose to show the habits and character of those who preceded Isaac Sharpless in this place and also of those amongst whom he grew up, to indicate the environmental conditions that contributed to his social, religious, and intellectual development, and also the hereditary influences that operated upon him. He was fortunate in all of these, especially in living in a community where there were neither rich nor poor, nor social distinctions—a democracy of sturdy, independent, intelligent, and God-fearing men and women.

The Sharpless homestead at Birmingham, Chester County, Pennsylvania.
About 1881.



The Friends' Schoolhouse at Birmingham.
Built in 1854. The school was discontinued in 1872.
Isaac Sharpless attended this school.

PROGRAM OF FRIENDS' HISTORICAL ASSOCIATION SUMMER MEETING

Motor Pilgrimage to Birthplace of Isaac Sharpless and Old Birmingham Meeting House, Chester County, Pennsylvania

Seventh Day Afternoon, Fifth Month 24, 1930

At 3.30 P.M., brief exercises at the old Sharpless homestead.

Unveiling of the Marker . . Lydia Cope (Mrs. Isaac) Sharpless
Remarks . . . . . Davis H. Forsythe

The company then adjourned to Old Birmingham Meeting House, where the following brief addresses were given.

Welcome to Birmingham . . . . . Isaac A. Passmore
Reminiscences of the Old Home . . . . . Ann Sharpless
Isaac Sharpless at Haverford . . . . . Rufus M. Jones
Birmingham Meeting . . . . . William T. Sharpless
The Birmingham Neighborhood . . . . . J. Carroll Hayes
President of Chester County Historical Society

Committees of the Day

Joint Committee for Erection of Marker at the Birthplace of Isaac Sharpless

Representing Friends' Historical Association, Haverford College Alumni Association, Westtown Old Scholars Association, The Chester County Historical Society.

Rayner W. Kelsey, *Chairman*
Charles F. Jenkins, *Treasurer*
Edward H. Jacob, Jr.
Lawrence J. Morris
J. Carroll Hayes
Lewis K. Stubbs
John G. Bullock
George N. Highley

Committee of Chester County Historical Society to Assist in Erection of Marker

John G. Bullock, *Chairman*
Vincent Gilpin
George B. Johnson

Entertainment Committee of Friends' Historical Association

HENRY V. GUMMERE, *Chairman*

MARY S. ALLEN
FRANCES B. G. BRANSON
LINDA W. CORSON
LYDIA F. GUMMERE
EDITH W. HALL
GEORGE N. HIGHLEY
RAYNER W. KELSEY
ALBERT COOK MYERS
WALTER F. PRICE
MARY T. SULLIVAN
GEORGE VAUX
MARY JAMES VAUX
EDWARD WOOLMAN
LILIAN W. WOOLMAN
CATHARINE MORRIS WRIGHT

Birmingham Local Committee

ISAAC A. PASSMORE, *Chairman*

FLORENCE P. BATTIN
WAYNE L. BATTIN
ELLEN F. COPE
JOSEPH COPE
EMLEN DARLINGTON
HORACE F. DARLINGTON
JENNIE DARLINGTON
MARY P. DARLINGTON
ANNIE T. ELDRIDGE
JONATHAN ELDRIDGE
ANNA FORSYTHE
SAMUEL FORSYTHE
JENNIE L. MICHENER
JESSE L. MICHENER
LEWIS MICHENER
MARGUERITE MICHENER
PHILIP PRICE
RUTH E. PRICE
WILLIAM B. RHOADS
HUGH E. STEELE
HANNAH E. WORRELL
JOSEPH W. WORRELL

LIFE AND TRAVELS OF A SOUTHERN QUAKER MINISTER

BY NORMAN PENNEY, LL.D.

The following narrative of "one of the most remarkable woman preachers that American Friends have produced" has been compiled from an account of Charity Cook, prepared in 1901 by Eli Jay, a professor of Earlham College, Indiana; and also from references in various biographies of Friends. A manuscript copy of the Jay narrative was presented recently to Earlham College and a copy has been placed in Friends Library in London.

Charity Cook was born in 1745, one of the family of seven sons and nine daughters of John and Rachel (Wells) Wright, and the place of her birth appears to have been within the limits of Fairfax Monthly Meeting in Maryland, but, in or before 1749, the family removed to Carver's Creek Monthly Meeting in the eastern part of North Carolina, and later to Bush River, South Carolina. The grandparents, James and Mary Wright, of Pennsylvania, located, about 1730, in Virginia, in the Shenandoah Valley, and were pioneers in the settlement in 1735 of Hopewell Monthly Meeting, near Winchester, Virginia. John Wright, Charity's father, became the patriarchal head of Bush River Meeting. It is said [1] that "before his death, he assembled his sons, his sons' wives, his daughters, his daughters' husbands, his grandchildren, and their respective wives and husbands, and his great-grandchildren and that when all were assembled they numbered one hundred and forty-four."

Charity Wright married Isaac Cook (born 1743) in the early part of the year 1763. Isaac Cook was a son of Thomas Cook, who was born in England in 1704. Isaac and Charity Cook's ten children were born within the district of Bush River, South Carolina. They were Joseph, Sarah, Rachel, Thomas, Mary, Charity, Ruth, Wright, Isaac, and Susannah, born between 1763 and 1783. Apparently all these children passed safely through the perils of childhood, then so disastrous, and married—seven of them within Bush River Monthly Meeting.

Bush River Monthly Meeting was set up in 1770, but the records of its minutes, that have been preserved, do not begin till Fourth Month, 1772.[2] In the Twelfth Month of that year David Jenkins and David Mote were appointed "to inquire into the lives and conversation of the ministering Friends of this Meeting, viz. Jonathan Taylor, Mary Pearson, and Charity Cook, in order to recommend them to the Quarterly Meeting [of Bush River] if

[1] Judge O'Neall, *Annals of Newberry County,* South Carolina.

[2] The Friends who settled in this district and formed the Monthly Meetings of Bush River and Cane Creek had migrated from Pennsylvania and New Jersey. Bush River was situated a few miles out of the present town of Newberry. The minutes of Bush River Monthly Meeting are extant to 1795 only.

they find nothing to obstruct." Doubtless, as a result, Charity Cook became an approved Minister, and thus began the long years of her ministry, numbering nearly fifty, of which, from here and there, we have been able to reconstruct something of her ministerial pilgrimage.

In Tenth Month, 1776, Charity Cook and Mary Pearson set off to pay a visit to Friends in Wrightsborough Monthly Meeting, Georgia, a district about a hundred miles distant, the former leaving her two-months old baby, Ruth, to the care of others. Ten months later the two Friends set out on another visit, probably of considerable importance, judging by the care with which a certificate was prepared; two men were to be their companions. Before the same two Friends set out for service in Virginia and North Carolina in Seventh Month, 1782, two more children were born to Isaac and Charity—Wright in 1778 and Isaac in 1781. The service of 1782 was shared by James Brooks and Henry Steddom (the wife of the former was a sister of Charity Cook and the latter was a son of Mary (Steddom) Pearson). The youngest child, Susannah, was born in Tenth Month, 1783. In the three following years these two Ministers were engaged in the South.

In Third Month 1787, Charity Cook was liberated for a longer journey—to visit Friends in Pennsylvania and the Jerseys, accompanied by Rebecca Fincher and Zimri Gaunt [3] (the latter the husband of Sarah Cook, married in 1785). On their way they attended North Carolina Yearly Meeting at New Garden, where they met Sarah Harrison, with whom Charity was to be associated later in a distant country. James Hamton, of Philadelphia, records their visit, in the Ninth Month—" they were favored in their public testimonies with a degree of animating life and power "; and it was said of Charity Cook, when attending Philadelphia Yearly Meeting, " a lively minister, speaking in the authority and clearness of Truth, and zealous for the support of

[3] Hugh Judge, in his *Journal,* anno 1785, mentioned, as his companions, Nebo and Zimri Gaunt. In a letter dated 11 mo. 26, 1788, Hugh Judge addressed a long epistle to Charity Cook of a hortatory character, concluding with: " Remember my love to dear Mary Pearson, also to her husband and family. My love also to Zimri, and all who love the Lord in sincerity."

right order and discipline in the Society." Margaret Cook,[4] wife of Charity's cousin, Stephen, when away from home on religious service, sent a letter to her husband, informing him that "Isaac Cook's wife, Charity, and Rebecca Fincher are coming to our parts. Take them home along with thee and use them kind, and go along with them to some meetings for company, if I am not at home."

From 1790 to 1794 frequent absences from home are recorded with the companionship of Lydia Haskins, Nathan Wright, Joanna Vanhorn, Mary Thomson, Nathaniel Henderson, and Nathan Hollingsworth.

When Deborah Darby and Rebecca Young, two Friends from England, visited the Cook family at Bush River, 3 mo. 1, 1794, the former entered into her diary: "We are strongly impressed with the belief that Charity Cook had a prospect of visiting England." How far any mention was made of this impression we do not know, but after years of consideration, Charity Cook laid a concern for Europe before Bush River Monthly Meeting, 5 mo. 28, 1796, when the following minute was recorded: "Our esteemed friend, Charity Cook, laid before this meeting a weighty and increasing concern, that has attended her mind for several years, to pay a religious visit to our Friends in Europe, as truth may open the way, with which this meeting unites and appoints Henry Steddom and Joseph Furnas to prepare a certificate for her, for the occasion, and produce to our next Monthly Meeting for its approbation." The certificate was prepared and approved, but no copy thereof appears on the books of the Monthly Meeting. The Monthly Meeting certificate was approved and endorsed by Bush River Quarterly Meeting, and by the Yearly Meeting of Ministers and Elders, held at Little River, Perquimans County, North Carolina.

A year and a half elapsed before Charity Cook embarked for Europe, during which period, beginning in Seventh Month, 1796,

[4] The Journal of Margaret Cook (1734–1822) was printed in *Friends' Intelligencer,* vol. 54 (1897). She was a daughter of Ennion and Frances (Bowes) Williams, of Easton, Md. Her husband was Stephen Cook (1732–1818) of Cecil County, Md.; she was his second wife. Their home was at London Grove in Chester County, Pa. She was a very active Minister.

the sisters Cook and Hollingsworth labored in the North in Pennsylvania and Rhode Island, having on the way northwards met Joshua Evans, of New Jersey, and united with him in his service. At the Yearly Meeting in New York they met Rebecca Budd, afterwards Comly, who reports: "Charity Cook has considerable to say to us, on hearing the answers to the query which mentioned drowsiness in meetings," and remarks that she "was much reached and edified under the testimonies of Martha Routh, Charity Cook and Lydia Haskins." There was a pleasant meeting with Richard Jordan at Westbury on Long Island, and with Hugh Judge at Middleton, Pa., who refers to Charity Cook as "a living minister."

There is not any hint of companionship for the European trip and the circumstances which led to the association with Mary Swett [5] are not known to us. It may have evolved from a visit paid by Charity Cook to New Jersey, prior to departure for the Old World. We do not find any record that these two Friends travelled together in their homeland.

On the 17th of Tenth Month, 1797, Charity Cook and Mary Swett sailed for Europe per *Sovereign,* Captain Goodridge. It has been said that, when Charity Cook embarked for Europe, "she left a sucking child behind her," but if the dates given of the births of her children are correct, the youngest would be about thirteen. The statement was, however, true in connection with an earlier religious engagement. As fellow-voyagers they had Martha Routh and John Wigham, who were returning eastwards after a religious visit among American Friends. From a letter of Martha Routh to her late travelling companion, Lydia Rotch, we obtain glimpses of happenings during the sea-crossing:

"After a little retirement I was fully employed untill the evening, first of all in the apartments of my dear friends Charity Cook and Mary Swett—put my bed into Mary's birth, took the mattress from under Charity's bed, gave it to J. Wigham to put under his, as he could do much better with two than Charity with one, her feather bed being quite large enough. . . . Toward evening the ship began to roll, Charity and Mary quickly retired to bed."

[5] Mary Swett (c. 1739–1821) was the wife and widow of Benjamin Swett, a Minister of Haddonfield Meeting, N. J., who died in 1819, in his 81st year, at his residence, Cooper Hill, about three miles from Haddonfield. There was a son and daughter.

On the 29th they held a meeting in the public cabin, when Charity Cook engaged in prayer and preaching in the presence of some surprised young men, who were restless at first but quieted later, and ended by asking the speaker questions. "Dear Charity is much the best sailor of us three women, and comes to see me when she can get across the stairs. She was paying me a visit when the sea came in so suddenly upon us that it seemed like the bursting of a water-spout, and ran about the little room floor. We scrambled from it as fast as we could, she on the bed and I on the box." Elizabeth Wood is named as a fellow-passenger.

The vessel reached the port of Liverpool in the latter end of the Eleventh Month, 1797, and the friends began their service by visiting the families of Friends in Liverpool—"about sixty in number," and then the Meetings in Lancashire, Cheshire and Westmorland. In the last named county they visited Friends at Kendal, "upwards of seventy families," and met Phebe Speakman, of Pennsylvania, as recorded in a letter to Jonathan and Ann Dewees of Philadelphia, dated "Kendal, 2nd month 19th, 1798."

Thomas Scattergood of Philadelphia, then in England, wrote 5 mo. 10, 1798:

"We have several times fallen in company with dear Charity Cook and Mary Swett; I think them valuable, choice Friends. C. Cook's gift lies much amongst other societies; Mary's much confined to our own band; however, they seem nearly united." It will be seen as we proceed that the two Friends were not so acceptable to some English Friends as to their fellow American; and this is not alone in their public addresses, but also in their private capacity, for the report is given currency by the editor of *The Diaries of Edward Pease* that when the two Americans "strolled down Melksham street after dinner with their pipes in their mouths, they considerably astonished the natives," and this on the authority of Rachel Fowler, their hostess.[6]

[6] "It is related that C. Cook dreamed that she died and presented herself for admission to the heavenly home. When she gave her name, the porter consulted the book to see if her name was enrolled there. He reported that it was not. She insisted that it certainly was, and so he went and looked again, and returned with the same answer. She protesting that there must be some mistake about it, for it certainly was in the Book of life, he ex-

London was reached in time for the Yearly Meeting, 1798. The *Journal of William Savery* gives us some account of the part Charity Cook took in the consideration of subjects before the Meeting of Ministers and Elders. This is the substance of William Savery's record:

"Many remarks were made upon the dress etc. of the children of Ministers and Elders, furniture of houses etc., with animadversions upon men's hats, with or without stays. An American, C. C., pleaded for hats without stays as plainest, which English Friends controverted, till J. Wigham and myself were moderators."

Next comes the visit to the continent of Europe. There was some difficulty in the Yearly Meeting respecting the liberation for this service, thus recorded in F. R. Taylor's *Life of William Savery:*

"Sarah Harrison and Charity Cook suddenly conceived concerns to go to the Continent, and several London Friends [George Stacey and Frederick Smith] applied to their Monthly Meetings for liberty to accompany the American Friends. . . . In spite of great hesitancy, a certificate was granted to Sarah Harrison but six or eight Friends declined to sign," the difficulty being the liberation by English Friends of American Ministers. C. Cook did not apply.

On the 21st of Seventh Month, 1798, Sarah Harrison, Charity Cook and Mary Swett, apparently without escort, left for the Continent. At Hamburg an appointed meeting was attended by two men only; at Hanover, meetings were held in the meeting house and at their inn. Then came Pyrmont, in Waldeck, where they spent some ten days, and were "accommodated in three rooms, three beds and the use of the kitchen," purchasing and cooking their own provisions, "for the people seem to have no idea of entertaining those who come to visit them." Trouble began when they entered the fortified town of Minden, in Prussia; and giving an account of themselves to the officials spread an alarm through the town. Meetings were forbidden which had been held for seven years without interference, but were held nevertheless.

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amined again and reported that it was there, but so obscured by tobacco smoke that he had not been able to see it before. This caused her to leave off smoking."

The principal Friend of the town was committed to prison, but meetings continued till the magistrates ordered the meeting then being held to be broken up and the house-door sealed. This caused a great crowd to assemble and Charity addressed it, with Lewis Seebohm as interpreter. Next day L. Seebohm was called before the magistrates and suffered a short imprisonment, being liberated at night.

From Minden our friends returned via Rinteln to Pyrmont, and attended a deeply exercising Monthly Meeting of the Friends there; and three weeks later left with a view of pursuing their journey to France. Friedberg was entered on the 13th of Tenth Month and the next day, being First-day a meeting was proposed and held, resulting in the governor of the town claiming the Friends as his prisoners, and ordering a guard to conduct them to their rooms, or rather room, one room only being allotted them. Two soldiers were stationed in it, who civilly turned away while the women undressed and dressed again in the morning, but remained in the room all night. "The magistrates did not appear capable of conceiving how people should leave their families and expose themselves to so much difficulty and danger on a principle so disinterested as we professed ours to be. The extent also of our letters of credit, some of them being unlimited, increased their apprehension." The next night the guard was increased by one man, who, they thought, knew English and was placed there in the hope that they would incriminate themselves, but they wisely refrained from speech save to offer their custodians some literature! After further hardship they were escorted to Frankfort and were warned not to enter "any part of the dominions of France." But Quaker like, they still felt they must proceed as their "concern" led them, happen what would; but they felt released when told that no Friend was prepared to accompany them.

On the 14th of Eleventh Month they set sail for England, arriving at Yarmouth on the 15th. At Ipswich S. Harrison left her companions, who proposed to take meetings en route for the metropolis, where they continued their religious service until Second Month, 1799.

We have only glimpses from time to time—waymarks of the journeyings in the British Isles. The next we hear of them is at

the London Yearly Meeting of 1799, the first occasion when Hannah Barnard was the troubler of Israel. Richard Cockin tells us that Hannah Barnard had the company of Charity Cook and Elizabeth Coggeshall, when she appeared before the Men's Meeting with her demand for the reconsideration of a matter already decided, but her two companions soon discovered that their places were not at her side. As in the previous year, the concern of Charity Cook appears to tend to the outward rather than the spiritual (at least from our modern Quaker point of view)—" she signified her uneasiness with Friends lodging and calling so much at Inns, as she would be better contented with bread and water at a poor Friend's house than the most sumptuous entertainment at an Inn."

During her visit in Ireland in 1799, Charity Cook was attacked by smallpox. Sarah Stephenson, of Wiltshire, then also on a visit, writes to Joseph Storrs: " Dear Charity Cook is confined here [Stramore] with the smallpox. They have been out three days, and not a large burden." Later, " We returned from the Quarterly Meeting and found dear Charity very ill, the doctor doubting her getting over that night, but yesterday and to-day the disorder seems more favourable." Finally, from Dublin, 12 mo. 11, 1799: " We left Charity Cook with the appearance of a favourable recovery," for which recovery, in a letter to George and Ann Miller, of Edinburgh, the sufferer wrote from Stramore, 1 mo. 5, 1800, expressive of " a thankful heart that it looks likely I shall recover and be spared a little longer."

Samuel Dyer, of Bristol, wrote in his voluminous Diary: " 1800. 11mo. 25, 3rd day. Charity Cook and Mary Swett from America have been in this City. Today they were at our Monthly Meeting, they both appeared but [I] had but little observation of either them or their doctrine, being but at this one Meeting. From what I heard they appeared but not quite to general satisfaction, because Charity, in a first day morning meeting, was upon equality, how hardly our servants were used and of a friend whom she convinced of the propriety of rubing a polished Grate; but admitting we used our servants hardly which is far from being the case. Is it worth their while to come from America to inculcate

principles of Equality? Can it be supposed they were sent on no higher errand than this? Surely it is a perversion of the original design of the Great Head of the Church, which was in sending His servants to endeavour to turn men from darkness to light from the power of Satan unto God."

James Jenkins writes in his book of Records and Recollections that when at Sibford early in 1801, he attended Banbury Quarterly Meeting "where Charity Cook and Mary Swett (from America) exercised their little gifts in the ministry."

In the Fourth Month they were in Ireland again, and then followed London Yearly Meeting. On one occasion they dined at Elizabeth Fry's in Mildred Court, of which visit the hostess wrote in her journal:

"6th day 5 mo. 22nd, C. Cook dined with us and M. Swett, with some of the Barclays. They also had a meeting. They begin, I think, to loose their solemnity with me by their frequency. What they had to say was kind and affectionate."

Another glimpse of a not very favorable appearance is recorded by James Jenkins, in his Records, of the illness and decease of John Townsend, of London: "During his illness and shortly before the paralytic seizure, a circumstance took place, which some of his near relatives exceedingly deplored, because they thought it must have been disturbing to his mind. Charity Cook and Mary Swett (American Friends) visited him and each foretold his future allotment; one that he would recover from this illness (and I think Thomas Compton told me that she added) 'and again go forth in the Lord's service'; the other foretold that 'the Lord would cut short his work in righteousness and speedily remove him from works to a glorious reward.' Mary Stacey, I understood, was with them, and sweetly prayed without any prophetic declaration." John Townsend was taken ill on the 22nd of Eleventh Month, 1801 and died on the 25th.

The return voyage, as the outward, was in the company of Martha Routh, whose husband, Richard Routh, was now one of the party. The voyage was stormy and trying, but the diary of Martha Routh reports some restful times, during one of which Mary Swett was seen "trying to make yeast as they do it in

America,"[7] seeing that fresh bread was greatly desired. Land was reached on the 16th of Twelfth Month, 1801, and the friends parted for their southern and northern homes, M. Swett in time for her Quarterly Meeting—" just returned from her visit to England, Ireland, Germany, France and Scotland, safe and sound, having been absent about four years," writes John Hunt, of New Jersey.

What news from home reached Charity Cook during her long absence does not appear. Her daughter Ruth married John Furnas in 1798, and her son Wright married Rebecca Pearson in 1799 while his mother was in Ireland. (It is to be hoped that the father assisted in the absence of the mother.) Shortly after the return, the daughter Susannah, the youngest of the family, married Caleb Lewis.

It would appear from the records which survive, that the visit of Charity Cook to the British Isles was not entirely appreciated. It may be that her southern education and outlook was not altogether suited to British views of " Truth." But the returning certificate expressed approval of her " conduct and conversation." Her service in her own land was fully appreciated, though she had " deep wadings " and was " sometimes ready to sink in discouragement."

Returning certificates from Germany, Ireland and England, were presented to Bush River Monthly Meeting, 1 mo. 30, 1802, and this minute was made:

" Charity Cook returned her certificate for paying a religious visit to Friends in Europe, expressing the united concurrence and approbation of Friends throughout the different parts of Europe, where her lot was cast, with her Gospel labors and services whilst among them, and that her conduct and conversation corresponded with her station therein."

But the four years foreign travel and spiritual exercise did not result in a time for rest and recuperation, though at first her labors were somewhat restricted. In Fourth Month, 1802, she was liberated to visit the Meetings of Bush River Quarterly Meeting, and

[7] Reginald L. Hine, in his *Mirror for the Society of Friends* (London, 1929) misrepresents the incident of Mary Swett making bread and makes inaccurate deductions from it.

in Eighth Month, 1804, she set out to pay a religious visit to some of the Northern States, with her husband as companion. At the close of the visit in Pennsylvania she received a minute from Western Quarterly Meeting, Chester County, dated 1805, 5 mo. 21, expressing unity and satisfaction with her visit and that of her husband.

The Friends at Bush River had now during the last five years been emigrating very rapidly to Ohio.[8] Two of the Cook sons, Isaac and Thomas, had already settled in the West, with their families, and their parents decided to follow, their certificates being received at Miami Monthly Meeting, Waynesville, Ohio, 9 mo. 1, 1806. Wright and Joseph and their families soon followed.

But before quitting the South we must quote from Judge O'Neall again in his description of Bush River Meeting and its prominent Ministers:

"In the women's meeting on the preachers' bench, under their immense white beavers, I recall the full round faces and forms of the sisters Charity Cook and Susannah Hollingsworth—both wives, both mothers of large families. Still they felt it to be their duty to preach 'Jesus Christ and Him crucified.' The first, Charity Cook, was indeed a gifted woman. She traveled through the states extensively—twice visited England and Ireland. When her husband drove his stage wagon into Rabun's Creek, at a time when it was high, drowned two horses and only escaped drowning himself by riding a chunk to land, she swam to the shore and thus saved herself." Charity Cook visited Ireland twice, but England only once from America.

In Tenth Month, 1810, Hannah Yarnall, of Pennsylvania, was in Ohio and met Charity Cook and her husband at Silver Creek, where they were on a visit to their son, probably Wright Cook, whom the visitor names William Cook.

In 1814 Rebecca Hubbs visited Caesar's Creek Meeting, Ohio, and went to the "house of our friend Charity Cook, with whom and her husband and children we had an agreeable time," which shows that the parents had the company of some of their married children. The family party was deprived of its head in 1820 by

[8] The South Carolina Quakers mostly settled in Ohio, particularly Miami and Little Miami Meetings.

the death of Isaac Cook, who had reached the age of about seventy-seven; and two years later was followed by Charity Cook. This faithful servant of the Lord received the invitation to higher service on the 13th of Eleventh Month, 1822, when in her seventy-eighth year, a member of Caesar's Creek Monthly Meeting in Ohio.

We take leave of the Cook family in 1832, when Hannah Chapman Backhouse, from England, visited it. She wrote: 1 mo. 30, 1832, "We had an interesting assembling in the evening (at Thomas Cook's) of a number of Charity Cook's descendants, who are the principal occupiers of this settlement." But the location is not given, save that it was in Indiana, near Ellwood and Newport. Thomas Cook and his family had quitted Ohio for Indiana in 1810.

PERMANENT RECORDS OF THE AMERICAN FRIENDS SERVICE COMMITTEE

With the close of the war and the gradual diminution of the need for relief, it became apparent that American Friends through the American Friends Service Committee had been making history. An active minority of a group that represented at the most barely twenty thousand families, in a time of war, had been able to send a Unit of pacifists to France to work as the civilian branch of the American Red Cross, had induced the War Department to furlough Conscientious Objectors to war to the American Friends Service Committee, had demonstrated to the world that pacifists were willing to serve, but not to kill their fellowmen, and had shown how Christian humanitarians could render constructive service to other nations. Similar service had been rendered by Friends in previous generations, but it had not been carried far enough to establish precedents or to influence legislation, except in indirect ways. During this period the position of the Conscientious Objector to war was officially recognized and provision made for him. History has been made in that a group of pacifists has not only made its position more secure, but has proved again that spiritual forces are still able to overcome any other forces in the world.

The official records of the work of the American Friends Service Committee from June 1917 to 1927 have now been deposited in the Library of Haverford College, Haverford, Pa. This has been done in order to assure their safety and to make them available for reference and study for students and writers. Duplicate copies of some of the correspondence, etc., have been deposited in Swarthmore College and extra pictures, pamphlets, books, etc., have been shipped to Guilford College, Wilmington College, Earlham College, Penn College, Friends University, Central City College, Pacific College and Whittier College.

Though the work was strenuous and much of it actually carried on by volunteers, the files were kept in such a way that the records are almost complete. They were kept intact until 1928, when every drawer and box was carefully sorted. No one can tell just what will be of permanent value in such a collection; but these records, supplemented, if need be, by the records of the Friends' War Victims' Relief Committee and the Friends' Service Council, all of which are now in the Friends' House, Euston Road, London, will surely give the student all the material he needs about the work.

In conclusion I refer to the subject matter of some of these files as an illustration of their value.[1] These are:

Fairly complete records of actual correspondence with boys (C.O.) in the various military camps.

Official letters between Philadelphia and London, Philadelphia and Paris, Philadelphia and Berlin, Philadelphia and Warsaw, and Philadelphia and Moscow, all in permanent book form, with letters arranged numerically.

Complete records of the personnel and organization of the Haverford Unit.

Complete records of Minutes of the Executive Board and General Service Committee Minutes.

Two un-deleted Moving Picture Films of the Child Feeding work in Germany.

Pictorial record (Kodak pictures as taken by workers) of the conditions and work in the various fields.

[1] A detailed list of the records is available for examination at Haverford College. Anyone desiring to examine the records should apply to Rayner W. Kelsey, Curator of Quaker Collections, Roberts Hall, Haverford College.

Newspaper clippings and prepared news releases on Friends' work and European conditions as related to the relief problems during and following the war.

Correspondence and records of interviews between Friends and high Government Officials.

By request and on behalf of the American Friends Service Committee,

WILBUR K. THOMAS,
Executive Secretary,
American Friends Service Committee,
September 1918–February 1929.

DOCUMENTS

THOMAS STORY'S PENNSYLVANIA ESTATES

BY REBECCA NICHOLSON TAYLOR

In the latter part of the seventeenth and the first half of the eighteenth centuries, the members of the Society of Friends in England and Ireland were largely interested in land purchases in the new English Province of New Jersey, and in the Quaker Colony of Pennsylvania. The earlier purchases were no doubt chiefly instigated by a desire for religious freedom and escape from persecution, but as the land increased in value, temptation to speculation grew stronger, and many who never sought a home in the new country were very ready to make money out of it.

Early in the eighteenth century, a society called the Pennsylvania Land Company of London was formed in England, for dealing in Pennsylvania land. There are few records in print with regard to this company. It is chiefly referred to because of its relation to its one-time Treasurer, Thomas Story, the brilliant Quaker preacher, the friend of William Penn and James Logan, and the husband of the beautiful Ann Shippen.

The period between First Month, 1719, and Sixth Month, 1721, was a trying experience to Thomas Story. During that time, as noted in his journal, he was in prison for refusing to make an affirmation, which, in common with many Friends of his day, he believed too closely resembled an oath. His imprisonment was probably one of the reasons that he confided a sum of over eight thousand pounds of the company's money to one James Hoskins to bank for him. The latter lost the money in speculation and put the blame upon Story, who, to cover the loss, transferred to the company his private estates in Pennsylvania. A second accusation made by James Hoskins was that "Thomas Story did act clandestinely and unfairly in the sale of his lands in

Pennsylvania to the Land Company and that he sold divers shares for his own profit and use."

A long and bitter controversy regarding the whole affair agitated the London Quakers. Arbitrators were appointed, and their report, dated Second month 23rd, 1723, a copy of which may be found in the Library of the Historical Society of Pennsylvania, exonerated Story for the loss of the money, and stated with regard to the land, "It does not appear that Thomas Story made any other than an open and fair bargain for his lands with that Company." While this report cleared Story of all blame, there still remained a minority of irreconcilables who stood staunchly by Hoskins.

In a collection of eighteenth century documents, which have been preserved in one Quaker family in New Jersey for more than two hundred years, are some original papers relating to the Pennsylvania Land Company, which might be of interest to those studying the history of early land ownership in Pennsylvania and New Jersey. Several of these refer to the property turned over to the Land Company by Thomas Story. They are found among the business papers of John and Elizabeth (Haddon) Estaugh, which consist of a large number of indentures, deeds, surveys, wills, powers of attorney, marriage certificates, letters, etc. and deal with many Quaker land titles in Pennsylvania and New Jersey.

At the time of Thomas Story's difficulties, a leading member of the Land Company was John Haddon. He belonged to the Society of Friends, was loyal to its tenets, deeply religious, and a man to be both loved and trusted. He lived at Rotherhithe, Surrey, on the bank of the Thames, where he had a forge, and made anchors and probably other iron work for ships. He appears to have had numerous acquaintances among ship-captains, and to have known many of the Quaker ministers who were frequently setting forth on religious visits to the new country, where many of them permanently remained. Tradition says that William Penn once visited his house, and these old papers indicate that he might have had some part in Penn's investments in West Jersey land, made before Pennsylvania was founded.

Hoping to find a home in a land of religious freedom, and being well informed regarding the new Province, John Haddon, in 1698, bought a choice piece of property in West Jersey, between Cooper and Newton Creeks, and before his death in 1724, he appears to have owned about 8567 acres in old Gloucester, Salem and Huntingdon Counties. Finding himself compelled legally to "seat" his property within six months, and being unable to leave England for some reason which we do not know, he chose as his representative his daughter Elizabeth, then about nineteen years of age.

The romantic story of this young Quakeress has been told in poetry and fiction, and by local historians, and needs but brief mention here. She arrived in 1701, and took up her residence on her father's land, which she had full power to keep or to sell. The next year she married John Estaugh, a Quaker minister, twenty-six years of age, who, in the testimonials after his death is described as "A true gospel minister, dividing the Word aright," and "A man of great humility and compassion." This marriage gave Elizabeth a valuable

assistant in the management of her father's property. Judging from the many powers of attorney, wills, indentures, etc. among John Estaugh's papers, it is evident he was given the care of much land beside that belonging to John Haddon. He conscientiously endeavored to fulfil the trusts confided to him, but his heart was in his gospel ministry, and when he felt the call to religious service in other lands, he did not fail to obey.

At the time of Thomas Story's financial difficulties, John and Elizabeth Estaugh were in London, visiting John Haddon, and no doubt were entirely familiar with the whole affair. Their extensive experience in the management of land newly redeemed from the wilderness must have made their advice very valuable to the Land Company. Before they returned to their New Jersey home, John Estaugh was made "Attorney or Agent" for the company, to take charge of their "landed and personal estate in Pennsylvania."

In a finely written document, they give him "unlimited power," but with reservations. They write: "We do nevertheless in confidence of thy justice and sincerity expect and require thee to restrain that authority, so given, to these Generall Heads or Rules." Very careful directions follow. The paper is signed Thomas Story, Chairman, John Haddon, and others.

After John Haddon's death in 1724, John Estaugh was reappointed agent for the company. The care of the large Pennsylvania properties was a heavy burden, and one which John Estaugh tried in vain to get rid of in later years. It clung to him like The Old Man of the Sea. To look after properties in a land which was largely an unsurveyed wilderness, where there was no transportation except on horseback or by boat, and often no shelter for the night, where there were still wolves and panthers, and a widely scattered population, inclined to object to paying rent to anybody, was no light task. As Elizabeth wrote to the company after her husband's death, "This was no counting house business." James Logan, writing of his difficulties in looking after the properties of William Penn, said "They make my life so uncomfortable, that it is not worth the living."

Little did John Haddon or John Estaugh realize, that many years after their deaths, these Pennsylvania properties were to cause bitter sorrow to their beloved Elizabeth. In the closing years of her long life, when she was the last of her own generation, and had lost by death her beloved nephew, on whom she had hoped to lean in her old age, she was caused deep distress by one of the two surviving members of the Land Company, Thomas Hyam by name, who had been a defender of James Hoskins in the long ago arbitration.

This person suddenly attacked the reputation of her beloved husband, dead nineteen years, and by bitter letters and arbitrary demands, clouded the last three years of her life. Her absolute devotion to her husband and her horror at an attack on his character, roused her to great effort. In her search for the information demanded by Thomas Hyam, she had, as she writes, "to hunt through jumbles of all sorts," and this may account for the gathering together and preservation of John Estaugh's business papers. Notwithstanding her age, her mind was clear, her hand steady, and her spirit undaunted, and she was able to answer all requirements. She departed this life March 30, 1762, in the eighty-second year of her age.

Among John Estaugh's papers is one endorsed "Pat'ts and deeds of Lands found on Record at Philadelphia Granted by T. Story to Jno. Haddon et al.—A true Coppey." This paper contains references to "The Office for recording of Deeds at Philadelphia and the Rolls Office there," giving book and page where the deeds to Thomas Story's land purchases are recorded. The following list of these properties is taken from the above paper, omitting legal references, etc.

11000 acres on the Delaware between two navigable creeks, Kent Co., Pa.
1940 acres on Pequea Creek, near the settlement of the Mennights, in Chester Co., Pa.
274 acres in Goschen, among the Welsh Settlements in Chester County, Pa.
334 acres on the Schuylkill, about nine miles from the City of Phila.
One Oyle mill for making of Linseed oyle and other oyles, also one corne or grist mill and land therewith, by estimation six acres.
170 acres in Bucks Co., Penna.
1 Bank Lot and Wharfe, containing one hundred and twelve foot fronting the river Delaware in the settled part of the city, and extending back to Front St. with a small tenement thereon.
300 acres rich swamp land near Phila. between the Delaware and Hollanders Creek, "whereof, about 70 acres are imbanked and inclosed."
7200 acres in Pennsylvania "which are not yet taken up, which he hath a good right to."
1000 acres of land adjoining T. Story's property on Pequea Creek.
1 undivided sixth part of a piece of ground near an Oyle Mill in Germantown, "a piece of ground through which the mill race runneth," and other pieces of ground in that vicinity.
170 acres of land in Warminster, Bucks Co.
35 foot bank and Wharfe Lot in the City of Phila.
76 foot bank and Wharfe Lot adjoining the above.
2 parcels of 100 acres, more or less in Passyunk.
1500 acres of land "located or to be located in Pennsylvania."

At a Meeting of the Grand Committee of the Pennsylvania Land Company of London June 24th, 1726, Capt. Bonham Produced a Draught of Instructions for John Estaugh, which was Corrected and agreed to, and John Bell is desired to Transcribe and Enter the Same in the Minute Book, which is as followeth:

That John Estaugh be Ordered to Set on Sale as much of the Company's Land etc. as he possibly can on the Conditions following, vis:

1. First, that the Lands be Let for Seven Nine or Eleven years and (not any) Longer.
2. That Ten, Fifteen or Twenty Acres of Woods be Reserved to every Hundred Acres of land that is Let and none of the Timber Trees cut down therein on a penalty.
3. That the Tenants may be bound not to Plough the Said Lands more than that they may be preserved in good heart.
4. That the Tenants in Possession have the Refusal of the Lands they Rent at the Expiration of their Leases at such Advanced Rents and Considera-

tions as shall then be agreed on. Or when to be sold shall then have the Refusal.

5. That John Estaugh Remitt to the Company the Heads of all Leases, to whom lett and at what rent and for what Number of Years, etc., by the first Opportunity after any Land is Lett that it may be Entered in the Companies Books for that purpose and also where and in what County the said Lands Lye.
6. That John Estaugh Consider well what is best to be done with the nine or tenn Citty Lotts and give his Oppinion and advice.
7. That the Grist Mill be Repaired if he thinks it will answer to the Company.
8. That the Wharfe be Lett and kept in good Repair.
9. That the Brick House upon the Wharfe in Philadelphia bought of Thos. Story and is now fallen down be not Rebuilt before the affair of the Lease be expired.
10. That John Estaugh Enquire into all the Lands and Estate Purchased of Thos. Story and see what is taken up and what not; and to take out Warrants for all the Lands untaken up both of his and otherwise and have it Laid out and Taken up in the Best Plan he can.
11. That John Estaugh consider what Quitt Rent is due on the Lands Purchased of Thomas Story or any part thereof And Send an Account to the Company with his Oppinion whether the Said Lands will answer.
12. That John Estaugh take the best and ablest Counsel's oppinion on Peter Sonman's case and if advised then to Prosecute him for the Lands in Jersey bought of him by the Company.

A Grand Committee of the Pennsylvania Land Co. in London June 17th, 1726, Came to the following Resolution:

The Committee now agrees to allow John Estaugh One Hundred Pounds Pennsylvania money per an for his Sallery in Managing the Companies Affairs and also Reasonable charges—Until the Companies further Orders, Provided the Said John Estaugh Remitt to the Trustees an Account of his Charges at the end of Every Year.

Sam Bonham
John (Widford?)
Sam'l Turner

Accompanying letter, dated London, 2nd mo. 7th, 1727.

John Estaugh,
Loving Friend,

Since thou left England we Received a letter from Henry Hodge dated 8th, 16th last giving an Account of gaining the Tryal of the Person claiming the 11000 acres of land Purchased of Thomas Story with costs of Suite. And likewise that Land Advances and many Earnest to Purchase, and that your Paper Currency is within Ten Pounds per cent as valuable as gould. So we hope Our Estate being taken good care of may increase in Value Yearly.

The Directions for thy Government agreed to by the Committee when here

we Send Enclosed hoping thou'lt Carefully Observe the particulars (therein) as farr as may tend to the Advantage of the Estate.

As to the Companies affairs here, they Remain as when thou left us.—Perhaps we may give thee further Acc't in our next.

We hope we need not say much in repeating the Directions given thee when here to make us as speedy Remittances of the ballance as possible, and likewise of the Outstanding Debts as the same shall be gott in.

The Writings thou ordered to be made and see executed when here we send by Captain Annis in a Small Box Directed for thee in Number Twelve Leases and Twelve Releases which mayst Deliver the Purchasers and thereby more money may come into thy hand.

Signed for the Trustees

John Bell

Bibliography

Thomas Story's *Journal*, in *Friends' Library*, X, 1–372. "Logan-Story Correspondence" in *Bulletin of Friends' Historical Association*, XV, No. 2. "Determination of the case of Mr. Thomas Story and Mr. James Hoskins Relating to an affair of the Pennsylvania Land Co.," in Library of Historical Society of Pennsylvania, Phila. Isabel Grubb, *Quakerism and Industry before 1800*, 82. Watson, *Annals of Philadelphia*, I, 33. "Testimony of Haddonfield Monthly Meeting concerning John Estaugh," 11 mo. 9th, 1743, printed in *Fragmentary Memorials of John and Elizabeth Estaugh* (1881), 37–39. See also *The Friend* (Phila.), XXX, 181.

Unpublished papers of John and Elizabeth Estaugh, concerning which the following facts may be of interest:

Elizabeth (Haddon) Estaugh built a large house on her property at Haddonfield, New Jersey in 1715. At her death, this house and the custody of her papers passed to her great-nephew and principal heir, John Estaugh Hopkins. In 1800 he gave the great house to his eldest son James and removed the papers to a smaller residence the building of which he had completed in 1799. Elizabeth Estaugh's papers remained there for one hundred and twenty-five years. Hannah Hopkins, his eldest daughter, long surviving the other members of the family of her generation, was the next custodian of the papers. At her death, in 1838, a granddaughter of John Estaugh Hopkins, Beulah Hopkins, afterward Nicholson, became possessor of the papers. At her death in 1863, the house and papers became the property of Sarah Nicholson, a great-granddaughter of John Estaugh Hopkins. She died in 1925, and the custody of the papers was then given to Rebecca N. Taylor, a great-great-granddaughter of John Estaugh Hopkins. These papers are now in the vaults of the Girard Trust Co. Philadelphia, accessible through Rebecca N. Taylor.

NOTES AND QUERIES

Who was the first Clerk of Philadelphia Yearly Meeting? This question was raised in the writer's mind while making a study recently of the life of Anthony Morris (1654–1721). In order to answer the question, a study was made of the early manuscript minute books of Philadelphia Yearly Meeting. For many years after 1681, no mention is made of the appointment of a Clerk. However, in 1687, a general epistle to the Quarterly Meetings, and a special epistle to the same advising against the sale of rum to the Indians, appear in the minutes, signed on behalf of the meeting by Anthony Morris. Further along in the minutes of the same year is the statement that the above epistles

"were ordered to be Signed by the Clerk." (*MS. Minute Book*, II, pp. 15–17.)

Thereafter, for several years, there is no definite clue as to who was Clerk. The epistles were usually signed in this period by several Friends who were appointed to that service by the meeting. In 1691 "A Testimony . . . against all loose and Unclean Spirits" was "ordered to be signed on behalf of this Meeting by Anthony Morris." (*Same*, p. 25.) In 1696, there appears the first definite appointment of a Clerk, and the text indicates a change from the former Clerk:

> "Agreed that Phineas Pemberton be Clerk of this Meeting, and get the Books and Papers Relating to the Same, and Record all Minutes not Recorded, or so many of the Minutes and Papers as are fit to be Recorded, and can be had."—(*Same*, p. 56.)

From this brief examination, it would appear probable that Anthony Morris was Clerk of the Yearly Meeting from 1687 to 1696. He was born in London, and came to America early in 1683. He served the Society in many capacities, and after middle life was acknowledged a Minister. He travelled in the ministry to various parts of America and to England.

If any reader of the BULLETIN can throw further light on the matter of the clerkship in the early history of Philadelphia Yearly Meeting, the Editor of the BULLETIN would appreciate having such information.

Peter Yarnall (1754–1798), of Philadelphia and Hatboro, Pennsylvania, made an extended visit in the ministry in 1793 to New York and New England. The *Journal* of his pilgrimage is printed in Seaman's, *Thomas Richardson*, mentioned below in the department of Book Notices.

As an example of the strenuous labors in the ministry in which he engaged, the following extract from his *Journal* is submitted. Closing his work on the island of Martha's Vineyard, he wrote (pp. 185–186):

> "We got this Evening to Wm. Coffins, & next Morning attended the Meeting at the head of the harbour it was a good Meeting and in the afternoon a Meeting at our friend Wm. Coffins house—and that Evening had a sitting in his family several of his neighbors being present.
>
> "5th The Packet heaving in sight on her passage to Bedford we prepared to go on board, she lay to for us some distance from shore, we took leave of our kind friends got into a boat and made for the Vessel it was a rough time & spray wet us it looked I thought as if we might be overwhelmed, but through Divine Favour we got safe aboard, but it looked awful the Vessel pitched & rolled very much the sea dashed upon her Decks—we got in a little time to Woods Hole, appointed a Meeting to be held there at the House of James Wing a Member of our Society on 3rd day morning the *6th* of the month and went forward to the Town of Falmouth & had a Meeting there that Evening which was large lodged at the House of Timothy Crockers father in law to the Minister of the Parish a kind Man who with his Wife made us very welcome."

Those having old pictures and silhouettes, worthy of preservation, should be careful to mark them with names, dates, and other important information.

Cases constantly come to light of valuable historical materials that cannot be identified because they were not marked by their owners. This point was mentioned at a recent meeting of the Directors of Friends' Historical Association, and is worthy of emphasis in the BULLETIN.

Our fellow member, Edward N. Wright, of Moylan, Pennsylvania, has finished a doctoral thesis entitled *Conscientious Objectors in the Civil War*. It has been accepted for publication by the University of Pennsylvania Press, and will probably be published some time this autumn. A further notice of it will appear in the BULLETIN after publication.

During 1929 some workmen engaged in demolishing the wall of an old house at High Wycombe, west of London, uncovered five ancient leather-bound books. The old house was formerly occupied by a Steevens family, prominent in the Society of Friends. It is probable that the books had been kept in a secret cache in the wall during the times of persecution. The most interesting of the books was the *Works* of Isaac Penington, published in 1681. This volume had once belonged to James Smith, of Aylesbury, who had pasted the following printed verse on the inside of the cover:

"Thou finder kind, bear this in mind,
For unto thee it's known,
Within thy heart, who e'er thou art,
Each man should have his own."

Norman Penney has called the Editor's attention to a passage in the *Journal* (p. 56) of John Conran (1739–1827) describing a meeting at Mountrath, Ireland, in 1780, which was indeed notable for length and for protracted silence: "The meeting held near five hours, and the Friends had I believe to pass through near three hours of painful silence, the spring lay so low, and nothing to draw with."

Volume V of the *Dictionary of American Biography* (see BULLETIN, XVIII, 52, 104; XIX, 41) contains the following biographies of people who were Friends or of Friendly connection: William Darlington (1782–1863); John Syng Dorsey (1783–1818); David James Dove (c. 1696–1769); Neal Dow (1804–1897); Daniel Drake (1785–1852); Louis Dyer (1851–1908); Mary Dyer (–1660); Pliny Earle (1762–1832); Pliny Earle (1809–1892); Thomas Earle (1796–1849); John Easton (c. 1625–1705); Nicholas Easton (1593–1675).

Reference has been made from time to time in this BULLETIN (see especially Vol. IX, p. 28) to the Gulielma M. Howland Collection of manuscripts at Haverford College. The collection contains family letters and papers and other documents ranging from 1677 to about the middle of the nineteenth century, comprising in all several hundred pieces. Many of these

are of much interest, among them the original manuscript diary (December, 1777–April, 1778) of Margaret (Hill) Morris of Burlington, New Jersey, giving details of Revolutionary experience. From some of the letters in this collection written by Margaret Hilles, of Wilmington, Delaware, to her sister, Rachel Stewardson, of Philadelphia, the following quotations have been taken. They throw interesting sidelights on the Separation of 1827–28.

(Dated) 12 mo. 2, 1827.

"Last 6-day was the usual Mo. Meetg here—& a few of us were again subjected to the trial of leaving the meeting—the day was very wet & I think there were only three females & perhaps as many men who came out—it is surprising to me that it should cost me such an effort—but really the physical effect upon my strong frame comes very near to fainting—I hope time will assist in conquering my weakness—for now that these efforts are to be made every week I do not expect to be entirely well until the task is somehow lighten'd—next 5 day will be our preparative meeting—& the week following I hope we shall have the company of some of the Quarterly Meetg's committee at the Mo. Meetg."

(Dated) 2 mo. 1828.

"It seems they have had the separation to go thro' a second time in Burlington—with us things are very quiet—our little company has had no addition to its numbers since those thee heard about—but we seem much united amongst ourselves & are preserv'd from feeling any uneasiness at 'the strife of tongues' which may be supposed to be going on around us—it 'comes not nigh our dwelling.'"

(Undated)

"I suppose you know pretty much all that has transpired relative to the separation of our Mo. Meetg—it is an account too painful for me to go thro'—tho it was conducted with much propriety & kindness by the separatists.—The little company that remain'd at the close had (at least one of them) for perhaps for the first time in her life to experience the feeling of belonging to a contemn'd & perhaps to some a despised number—but it is done—& I am well content—in the select meeting our venerable frd. Canby stood like Abdiel in Milton alone—'Among the faithless faithful only he.'"

(Dated) 7 mo. 17, 1828.

"We had at our meeting today the loquacious company of Geo. Trueman—when he knelt our little company on the men's side simultaneously kept their seats tho' they seem'd to think (in conversing on the subject beforehand) that it is right to conform while we continue to meet with them—I have dared to do as I believ'd right notwithstanding & did not know till after meeting today that I had any one to keep me company—thee may easily believe this is very hard work for me to do."

—The following lines indicate that *The Friend* (Phila.) was a welcome visitor in the homes of its readers even in the earliest days of its publication. These lines also are taken from a letter written by Margaret Hilles, of Wilmington, to Rachel Stewardson, of Philadelphia; the date of this letter is 12 mo. 2, 1827.

"I find 'The friend' so interesting that I anticipate the day of its arrival as a treat—pray if you have any secrets relative to the signatures with which I may be entrusted poke them into one corner of thy letter & they shall be quite safe."

The library of Haverford College has recently received a copy of Barclay's *Apology,* published in 1775 at Philadelphia, and presented by Mr. Howard L. Goodhart. The interesting thing about this particular book is that it has the following lines written in the front of it:

"Verses written by a young man, and sent to his friend, who had lent him Barcklay's Apology to read—

"For Barcklay's learn'd Apology is due,
My hearty thanks and gratitude to you,
The more I read, the more my wonder rais'd
I view'd him often and as often prais'd
Commanding reason through the whole design
And truth Sublime appeared in every line—
Sure some Diviner Spirit must inspire
This pregnant genius with celestial fire
For what he writes seems more than man to be
Throughout the whole of his Divinity.
Long had I censur'd with stupendous rage
And curs'd your tenets with the foolish age—
Thought nothing could appear in your defense
'Til Barcklay shin'd with all the rays of sense
His works at least shall make me moderate prove
And those who practise what he writes I'll love—
With the censorious world no more I'll sin
In wronging those who own the light within
If they can see with Barcklay's piercing eyes
Tho' fools to some, yet I shall call them wise."

From Norman Penney we have received word that the above lines appear in two copies of Barclay's *Apology* in Friends Library in London, but apparently they have not been published heretofore.

Some readers of the BULLETIN may not know that Neal Dow, the great temperance leader of the state of Maine, was a Friend and attended Friends Academy at New Bedford. Both of his parents were of English Quaker descent. The new *Dictionary of American Biography*, Vol. V, pp. 411–412, says: "He was early trained in those principles of temperance, industry, and thrift for which the Society of Friends has always stood, and to those principles he remained constant throughout life, although eventually dismissed from the Society because of his changing views on the use of 'carnal weapons.'"

Mrs. Florence Brooks-Aten, educational philanthropist, founded in 1923 the Brooks-Bright Foundation (of New York) for the promotion of understanding among the children of all nations. She also donated an outdoor pulpit in the new Princeton Chapel in memory of John Bright, and also gave a sum of money to the Princeton Library, for the purchase of books, to be known as

the John Bright collection, which is limited to books on political and economic subjects published in England from 1840 to 1885, which is the period of Bright's political activities. There are now, including pamphlets, some three thousand items in this collection.

In each book or pamphlet is placed a beautiful bookplate bearing the following inscription:

Princeton University Library
To the Memory of John Bright (1811–1889)
Britain's Great Commoner and.
America's Friend in Time of Need

"All my sympathies and hopes
are with those who are for Freedom."

In First Month, 1930, the Historical Society of Frankford held a special meeting to celebrate the twenty-fifth anniversary of its founding. The annual report of the Secretary, read on that occasion, summarized in a general way the aims and progress of this society which was started by a small group in 1905 and which now has an enrollment of 515 members. It is stimulating to read of the valuable work already carried out by this Society and of its plans for the future. A fine new building is now being erected for the Society, where meetings will be held and where the collections of the society can be housed. The Secretary, Caroline W. Smedley, is also an active member of Friends, Historical Association.

There is a diverting reference to Quaker Indian policy in a "Eulogium on Rum" in *The American Museum* (Philadelphia, January, 1790), Appendix I, pp. 1–2. The writer, in sardonic vein, suggests that Friends in Pennsylvania and New Jersey did not try to drive the Indians out by means of war,

"But Rum, assisted by his son Disease,
Perform'd the business with surprising ease."

In the next stanza he suggests that the people on the western frontiers (Ohio) should cease fighting the Indians,

"For ducks and squirrels, save their lead and powder,
And send the tawny rogues some pipes of rum—
I dare predict, they all would gladly suck it;
And every mother's son soon kick the bucket."

In this connection, it is interesting to note the origin of the expression "kick the bucket." For centuries in Norfolk, England, the beam near the ceiling of a slaughter house has been called "the bucket." Pigs are suspended by one hind leg from this beam, to be slaughtered. Thus in dying they kick the bucket.

The following items concerning early days at Westtown School were gleaned from the Gulielma M. Howland collection of manuscripts at Haverford College:

Letter written by Margaret Morris, Jr., to her grandmother, Margaret Hill Morris, dated Westtown, 12 mo. 24, 1807: "There has lately been a new rule made that no good things are to be sent to the girls. Now if convenient we should be very pleas'd to see a prety large bundle before this rule is put in exicution. Aunt Mary Dorsey talk'd of sending us a roast turkey and a mince pye for a Christmas dinner. When the stage comes today we expect to get it."

Letter from Margaret H. Smith to her brothers, John and Morris Smith, at Westtown, dated Burlington, 1 mo. 28, 1811: "It is now just 6 o'clock—the sweet hour at which your morning studies commence."

Letter written by John Smith to his family in Burlington, dated Westtown, 4 mo. 21, 1811: "We arrived safe yesterday after a journey of 20 miles which we travelled in about 5 hours. . . . We started from town at 1 o'clock with excellent company. I am just now thinking, how far from each other two short afternoons travelling have carried us—yet I hope we shall enjoy each others company by writing at least, and I hope you will write every opportunity. I think I shall answer them all."

Letter written by Rachel Smith to her brothers, John and Morris Smith, at Westtown, dated Burlington, 11 mo. 13, 1810: "I should be very glad to see you at Westtown this winter but the journey is so long in cold weather I do now know how it will be."

ITEMS FROM PERIODICALS

The American Friend

—In Fifth Month, 1930, the Friends of Minneapolis, Minnesota, observed the seventy-fifth anniversary of the founding of their meeting. From the historical papers prepared for this occasion, it may be noted that William D. Wales was the first Friend to settle in this vicinity. He and his family arrived from Indiana in 1851, and were soon followed by other pioneer settlers. On Fourth Month 22, 1855, the holding of regular meetings for worship was begun at the home of Joseph Canney, and by 1860 enough money had been raised by private subscription to erect a small wooden meeting house. The present meeting house was erected in 1895.—6 mo. 12, 1930, p. 491.

—A tablet in honor of Herbert Hoover has been placed in the main college building at Pacific College, Newberg, Oregon, as "a tribute of love and esteem from his boyhood school." This tablet was unveiled on Sixth Month 9, 1930, and the wording of the inscription is given in an account of the dedication ceremonies which has been written by Walter C. Woodward, Editor of *The American Friend*, who made one of the principal addresses on this occasion. —6 mo. 26, 1930, p. 519.

—In the issue of 9 mo. 4, 1930, p. 712, there is an account of a colonnade which was built between the old and new meeting houses at Springfield, North Carolina, as a memorial to Francis T. King, Joseph Moore, and Allen Jay,

the three Friends who did such valuable work during the reconstruction period after the Civil War. A bronze tablet was also erected by the Springfield Memorial Association, and was dedicated at its twenty-third annual meeting on Eighth Month 16, 1930. The inscription on the tablet is as follows:

> Francis T. King, Baltimore
> Philanthropist.
> Joseph Moore, Earlham College, Teacher
> Allen Jay, Indiana, Minister.
> Representatives of Baltimore Association, for their outstanding services to Friends and others in North Carolina, immediately after the Civil War, 1866–1874.
>
> "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God liveth."

The Friend (Philadelphia)

—Philadelphians in recent months have been engaged in raising money and making plans for the erection of the Benjamin Franklin Memorial and Franklin Institute Museum on the Parkway. In this connection, it is interesting to recall that Franklin was greatly helped in his achievements by an English Quaker, Peter Collinson. Proof of this statement is brought out clearly in *The Life of Peter Collinson* which has recently been written by Norman G. Brett-James, reviewed in the BULLETIN, XVI (1927): 88–90. An example of this assistance is shown in a letter written by Franklin to Peter Collinson's son, Michael, after the father's death in 1767, and in which appeared the following: ". . . In 1745, he [Peter Collinson] sent an account of the new German experiments in electricity, together with a glass tube and directions for using it so as to repeat the experiment. This was the first notice I had of that curious subject, which I afterward prosecuted with some diligence, being encouraged by the friendly reception he gave to the letters I wrote to him upon it."—6 mo. 19, 1930, p. 603.

—The celebration of the tercentenary of the founding of the Massachusetts Bay Colony brought many visitors to that state during the summer of 1930. Friends took their part in helping to welcome and guide these visitors to interesting historic places, especially those connected with the life and work of the Quaker poet, John Greenleaf Whittier. A large historical pageant was held at Amesbury, and the Haverhill Historical Society held its semi-annual meeting on the grounds of the Whittier homestead at Haverhill.—6 mo. 26, 1930, p. 617.

—A paper giving an historical sketch of West Chester Friends' School was prepared by Susanna Sharpless for the reunion of former students which was held on Sixth Month 21, 1930, at the Chestnut Street Meeting House, West

Chester, Pa. Extracts from this paper are now published in *The Friend*, followed by an account of the reunion, written by Herman Cope. Susanna Sharpless first referred to the "Old Stone School House" on the Goshen Street Road which was established about 1789 and which was under the care of Friends of Birmingham, Goshen and Bradford meetings. This school was closed about 1824, and it was not until 1849 that the way seemed clear for the erection of the school in West Chester. Brief reference is made to some of those who were connected with the school at various times, and Susanna Sharpless also told of her own experiences as a teacher there.—7 mo. 17, 1930, pp. 27–28.

—The issue of Ninth Month 4, 1930, is largely an Indian number. It contains several valuable historical articles on the work of Friends for the American Indians.

—An interesting story of the early temperance movement in a house raising of 1821 when Nathan and Lydia (Osborne) Peckham refused to supply liquor to the workmen. Although there were serious complaints at first, the experiment proved to be successful.—9 mo. 11, 1930, pp. 127–128.

Miscellaneous

—A very interesting and valuable contribution to the history of Friends is "Pensylvanie: L'Age D'Or," by Edith Philips, in *The American Historical Review*, XXXVI (Oct., 1930), 1–16. The author sets forth the pro-Quaker and anti-Quaker propaganda in French literature on the eve of the French Revolution. The Abbé Raynal and Voltaire gave unstinted praise to Quakerism and to the Pennsylvania experiment—the latter author using the phrase, "the golden age," in his description. However, another Frenchman, who had fought in the American Revolution, wrote as follows:

> "As for these Quakers, so greatly praised by the illustrious Abbé R . . ., he deified them because he had never seen them. They are, he says, 'kind to all, humane to those whom they know, generous beyond all imagination, always eager to render service.' The fact is that they have the hardest hearts, are deaf to all need, and completely lacking in all feeling except when the interests of their sect are concerned."

Yet on the whole, the Quakers and Pennsylvania apparently had the better of the argument, and were in great vogue among educated Frenchmen.

—T. Chalkley Matlack has written an account (with illustration) of the historic Cape May Meeting House and burial grounds, located on the southern outskirts of Seaville, New Jersey. Although new boards have been placed over the old shingles on the outside of the building, the interior still retains its ancient aspect, with the original cedar woodwork, the straight-backed benches, and the old wooden buttons and latches. This meeting was established in 1702.—*Friends' Intelligencer*, 6 mo. 28, 1930, p. 512.

—In *The Friend* (London), 8 mo. 1, 1930, p. 702, there is an account of the visit which Gilbert MacMaster recently paid to the Quaker burial ground near Leningrad, Russia. He reports that he had no difficulty in finding this spot, as he followed carefully the directions given by John Bellows and Joseph James

Neave, in the account of their visit which was published in *The Friend* (London), 32 (1892): pp. 796–797. He found the cemetery in a fair state of preservation, and within it three graves—those of Jane, wife of Daniel Wheeler and their daughter, Jane; and of Katharin Dunstrey, who died in 1923. At the foot of the Wheeler graves there stands a red marble stone, nearly six feet high, bearing an inscription in Russian, which translated reads:

> Burial ground of the Society of Friends,
> A gift from Emperor Nicholaus I., given in 1840.
> Here rest the remains of Jane, wife of Daniel Wheeler, born A.D. 1773, died 1832, and also of Jane, daughter of the above, born A.D. 1816, died, 1837.

—Articles of historical interest in the *Friends' Quarterly Examiner* of Fourth and Seventh Months, 1930, are as follows: "Woodbrooke and the Society of Friends," by Herbert G. Wood; "The Historical Contribution of the Society of Friends," by Carl Heath; "May Drummond," by Mabel R. Brailsford; "Woodbrooke," by Edward Cadbury; "What Does Quakerism Mean to Us?" by Hans Albrecht.

—Some interesting documents bearing upon the history of Quakerism in Virginia were contributed from Friends' Reference Library, London, by M. Ethel Crawshaw (now Morland), and printed in the *William and Mary College Quarterly*, VI (1926), 88–93. There are two letters from Friends at Chuckatuck, Isle of Wight County, Virginia, to Friends in London, dated 1696 to 1701, with a reply to the former letter by the Second-day Morning Meeting of London. The letters mention the two Friends, James Dickinson and Jacob Fallowfield, who had visited most of the meetings in Virginia; also Edward Haistwell. The names of Thomas Jordan, Thomas Tooks, Isaac Rickasis, and Daniel Sanborne (Sanburn) are mentioned as Friends of Virginia. The first letter mentions the difficulties Friends were having in the Old Dominion with regard to military training and the payment of taxes for the established Church. In the letter of First Month 24, 1700/1, Virginia Friends report that their meetings are prospering and many are being drawn to them. "We Injoy our Meetings Quiet and Peaceably at present and the Rulers, magistrates are very tender and loving to us at present."

—A biographical sketch of James Milton Finley (1820–1907), a Quaker pioneer in Indiana, has been written by his son, George W. Finley, M.D., and is published in the *Indiana Magazine of History*, XXVI (1930), 34–42. James M. Finley was born at Guilford Court House, North Carolina, and was the son of George Finley, who had been a soldier in the Revolutionary War. In 1833 James M. Finley and his widowed mother left their home in North Carolina and journeyed to Indiana where they became pioneer settlers. Some interesting information is given in this article about the prices of various farm commodities in these early days.

—In *The Pennsylvania Magazine of History and Biography*, LIV (1930), there is a valuable article on the "Early Relations of Delaware and Pennsyl-

vania" by Judge Richard S. Rodney, of Delaware; also an article by Burton Alva Konkle on the charter prepared by James II granting Delaware to William Penn—"a grant yet not a grant" because James II, fleeing from England before the approach of William III, did not have time to sign the document. An article on the life of Samuel Keimer, Philadelphia printer and contemporary of Benjamin Franklin. Keimer's relations to Friends and his work in publishing Sewel's history are described on pages 280–281. The data presented are taken largely from *The Friend* (Phila.), XVII, 45.

—In *The Century*, Spring of 1930, pp. 227–235, there is an interesting article by David Hinshaw entitled "Friends of the Truth." It is a pointed account of Quaker faith and practice, with reference to President Hoover and his Friendly background.

—*The Oregon Historical Quarterly*, XXXI (1930), 51–54, contains an article by Witmer Stone entitled "Townsend's Bird Studies in Oregon, 1834–36." This is a brief biography of John Kirk Townsend (1809–1851), ornithologist, son of Charles and Priscilla Kirk Townsend, of Philadelphia, and at one time a student at Westtown School. In 1834, he went to Oregon with Thomas Nuttall, the well-known botanist and ornithologist, and some of the results of the expedition are given in this article. A fuller account of this trip is given in John Townsend's *Journal*, which was published in 1839.

—A journal giving interesting information in regard to pioneer days in Pennsylvania is that of Martha Lewis Walton Grier, which is now being published in *The Now and Then* (Muncy, Pa.), IV (1930), 69–75 (and continued). This journal covers the period from 1830 to 1855. Martha L. W. Grier was a Quakeress, the granddaughter of the Quaker pioneer, Isaac Walton, who in 1770 settled in Muncy Township, Lycoming County, Pennsylvania. The journal is edited by a great-granddaughter, Florence S. Lyon, with explanatory notes, illustrations, and a partial genealogical diagram of Isaac Walton's descendants.

—Elizabeth W. Warner, of Haddonfield, N. J., has written a very interesting account of the organization of "The Old Scholars' Association of the Friends' School at Pennsdale, Pennsylvania," which is printed, with a picture of the school, in *The Now and Then* (Muncy, Pa.), IV (1930), 79–80 (and continued). This association was started in 1909 and at the meetings held each year historical papers were read and impromptu reminiscences given by former pupils and teachers. These reunions were at first very well attended, but as the years passed, the oldest members died, many others moved away, and those who remained lost interest and enthusiasm, so that by common consent the meetings of the association were discontinued.

—A letter from Elizabeth Whitacre, of Pennsdale, Pennsylvania, gives an account of Moses Roberts, a Quaker, who before the Revolution took up land near Catawissa in Columbia County, Pennsylvania, and settled there with his wife and children. Because of his friendship with the Indians and his supposed Tory sympathies, he was imprisoned at Lancaster for almost a year, and his wife and children were forced to abandon their house and lands which were seized by their accusers.—*The Now and Then* (Muncy, Pa.), IV (1930), 99.

—An historical sketch of Western Yearly Meeting of Friends, held in Plainfield, Indiana, appeared in *The Indianapolis News*, 8 mo. 16, 1930. It gives a brief account of the establishment of Western Yearly Meeting in 1858, and the building of the first meeting house. Accompanying the article are pictures of some of the prominent Friends who have been connected with this Yearly Meeting, a view of the present house, a scene at one of the early meetings, and a picture of the first Quaker meeting house in the vicinity of Plainfield, built in 1830.

—In excavating for the new Pennsylvania Railroad terminal on the west bank of the Schuylkill River, between Market and Callowhill Streets, Philadelphia, workmen discovered numerous skeletons and remains of old coffins. This recalls the fact that here were located the "Upper Burying Ground" and the "Lower Burying Ground," belonging to the old Centre Square Meeting of Friends. This property was used as a burying ground for 120 years, but title to it was relinquished by Friends in 1819, with the understanding that it should always be used as a place of interment. However, in later years, this ground came to be used for other purposes.—*The Evening Bulletin*, Philadelphia, 8 mo. 15, 1930.

—Extracts from the minutes of Westland Monthly Meeting of Friends, Washington County, Pennsylvania, have been published in the *Western Pennsylvania Historical Magazine*, IX (1926): 53–59. These extracts are taken from the minutes of Third Month to Eighth Month, 1792. This meeting was established in 1785, when Redstone Meeting and Westland Meeting united in a monthly meeting called "Westland." The parking problem of that day is illustrated by the minute asking Friends "to promote Subscriptions for providing a piece of Ground, etc. for the purpose of Pasturing Friends Horses at the time of the Yearly Meeting.—Henry Mills, John Cadwallader, and Ebenezer Walker are to raise what Sums they can and report when ready." —(See also BULLETIN, III (1910), 112, and VIII (1917), 100.

BOOK NOTICES

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 302 Arch Street, Philadelphia.
Friends' Central Bureau, 1515 Cherry Street, Philadelphia.
Friends' Book and Tract Committee, 144 East 20th Street, N. Y. C.
Friends' Book and Supply House, Richmond, Indiana.
Friends' Book Centre, Friends House, Euston Road, London, N. W. 1, England.

Allee, Marjorie Hill. *Susanna and Tristram.* Boston: Houghton Mifflin Company. 1929. Pp. 220. $2.00. A delightful story of the underground railroad, written particularly for children, enjoyed greatly by their elders.

Susanna Coffin, a brave sixteen year old Quaker maiden, makes a daring rescue. She is a child of the author's imagination. Other characters are historic, as are the main facts of the story. The author is a Friend, well known to many American readers.

Brandt, Francis Burke. *The Majestic Delaware. The Nation's Foremost Historic River.* Philadelphia: The Brandt and Gumniere Company. 1929. Pp. 192. $3.00. Another beautiful book of history and description dealing with the lands of the great Proprietor, lying on either side of his mighty river. Here are stories and pictures of the beautiful Delaware, its ships and shipping, its early history and its present activities. The reproductions of early maps are of special value to students of history. This is a useful book for the shelf, and a handsome one for the library table.

Brinton, Howard H. *The Mystic Will.* New York: The Macmillan Company. 1930. Pp. 269. $2.50. A book on Protestant mysticism, based upon the work of Jacob Boehme. A study closely connected with Quaker history and containing many references to Friends. The author is a Friend, and the Introduction to the book is by Rufus M. Jones, who says: "At last, after three hundred years, Jacob Boehme has found the interpreter who can both understand and interpret his vital message."

Carter, Jessie Gidley (Editor). *When Master Thomas Was A Boy.* Philadelphia: John C. Winston Company. 1929. Pp. 97. $1.50. Thomas K. Brown (1851–1929), for many years a beloved master at Westtown School, often entertained his children, and, later, his grandchildren, with stories of his childhood, which was spent in the country. On first hearing these stories, Jessie Gidley Carter felt that they were too charming to be lost; so she wrote them out and secured Thomas K. Brown's permission to have them printed. These delightful stories for children are now published in book form, with illustrations drawn by George Gillett Whitney.

Fry, A. Ruth (Compiler). *Emily Hobhouse. A Memoir.* London: Jonathan Cape. 1929. Pp. 320. 10 s. 6 d. The subject of this volume was a ministering angel in the concentration camps and among the destroyed villages and farms in South Africa at the time of the Boer War. She was not a Friend, but her work appealed greatly to Friends and this memoir was compiled by a Friend.—Reviewed in *The Friend* (London), 69 (1929): 441–443.

Gray, Jerome B. *One Hundred Years.* Philadelphia: The Franklin Fire Insurance Company. 1929. Pp. 81. For complimentary distribution. An interesting brochure, beautifully illustrated, on the history and methods of fire-fighting in Philadelphia. The booklet commemorates the hundredth anniversary (1929) of The Franklin Fire Insurance Company.

Grubb, Edward. *What Is Quakerism?* London: George Allen and Unwin, Ltd. 1929 (3rd Ed.). Pp. 221. $1.00. A new and revised edition of a book well known to Friends, and formerly reviewed in the BULLETIN, 8 (1917): 42. The latter part of the book especially has been changed in order to include post-war developments. Reviewed in *The Friend* (London), 69 (1929): 1150.

Hannum, Anna P. (Editor). *A Quaker Forty-Niner.* Philadelphia: University of Pennsylvania Press. 1930. Pp. 402. $3.50. A fascinating story of life in the West, by Charles Edward Pancoast (1818–1906), a Quaker pioneer. He was born in Salem County, N. J., and spent the later years of his life in Philadelphia after returning from the West "richer in experience but not in pocket." He went the round of the middle and far West, steamboating, gold-digging, and ranching. Most of the account of his wanderings was written after his return to Philadelphia, and hence there are probably inaccuracies of detail. Yet his picture of frontier life is no doubt essentially true and it is a picture that is both instructive and vivid—though strange enough as the setting for a Quaker life.

Harvey, William Fryer. *Quaker Byways and Other Papers.* Published by the author. London: Friends Book Centre. 1929. Pp. 139. $1.75. Most of these miscellaneous essays appeared first in *The Friend* (London). The stories are partly grave, partly gay, and provide delightful comments and sidelights on Quaker history. Few little booklets will provide greater pleasure for an evening's reading. What modern Friend of leisure and refinement would not love the Vicar whose friendship for a Non-Conformist was based upon "the sound principle of unity in non-essentials, such as love of gardens, a distrust of Bishops, and a hatred of motor cars? "—See review in *The Friend* (London), 69 (1929): 1095.

Heath, Carl. *Faith, Reality and the Modern World.* London: Friends Book Centre. 1928. Pp. 31. Sixpence. A penetrating study of Quaker faith and practice as related to the changed and changing world of today. "So may we add our force in the making of that converted Society that will enable men to become fully developed members of the Kingdom of Heaven on earth. Such a world will be one that is liberated indeed. But to do this we must first free *ourselves*, and, becoming free, re-dedicate ourselves to the service of life."

Heston, Charles B., Jr. *Quaker Essays.* Philadelphia: Published by the author. 1930. Pp. 47. 75¢. Charming essays of brevity and insight that have appeared from time to time in the columns of *The Friend* (Phila.). Worthy of special mention are the following chapters: Charles Lamb and the Quakers; Silent Worship; The Quaker Ministry; The Journal of George Fox; An Integrated Life. The essays are real messages—"glimpses, suggestions, delightful half apprehensions, profound thoughts of old Philosophers, and hints of the innermost reason of things."

Hine, Reginald L. *A Mirror for the Society of Friends. Being the Story of the Hitchin Quakers.* London: George Allen and Unwin, Ltd. 1929. Pp. 150. Six Shillings. An original contribution, based upon tireless researches into minute books and other records of the Society of Friends. The book contains fresh, interesting data on William Penn, Thomas Shillitoe, and others who were vitally connected with the history of Friends in America. Those who deplore certain acts and attitudes of present-day youth will be instructed by the account of a committee of Hitchin Friends appointed in 1686 to keep order among the "rude boys" in the top gallery and to prevent them from "spitting down on Friends' heads from thence." A splendid review of the book, by A. Neave Brayshaw, is in *The Friend* (London), 69 (1929): 1166.

Hodges, George. *William Penn.* Boston: Houghton and Mifflin Company. 1929. Pp. 140. $1.25. This is a worthy contribution, in brief form. The story is told in short, lively, and pointed sentences.

Hodgson, H. R. (Compiler). *The Society of Friends in Bradford.* Bradford, England: The County Press. 1926. Pp. 156. $2.50. Another example of local Quaker history, this one covering a period of two hundred and seventy years. It contains valuable facsimiles and other illustrations, including a sketch of the old meeting house at Goodmansend. Prominent names in the account are John Hustler, Rebecca Jones, Benjamin Seebohm, and Benjamin Bartlett. The long lists of births, marriages, and burials (67 pages) should by all means have been indexed for ready reference.

Hull, William I. *The War-Method and the Peace-Method. An Historical Contrast.* New York: Fleming H. Revell Company. 1929. Pp. 364. $2.50. A book by a well-known Friend, and dealing with a great Friendly concern, although not with the history of Friends. A very valuable historical study, showing the destructive effects of the war method and the constructive achievements of the peace method in the settlement of international disputes.—Reviewed in *Friends' Intelligencer*, 86 (1929): 1035, and *The Friend* (London), 70 (1930): 143–144.

Hutchinson, Paul. *Men Who Made the Churches.* Nashville, Tennessee: The Cokesbury Press. 1930. Pp. 212. $1.50. One chapter of this book is on "George Fox and His Quakers." It is a brief essay, but one of understanding and sympathy. The closing paragraph emphasizes the value of the present-day peace message of Friends: "The inner light, which first lighted George Fox, and which has been kept alight by his followers, will blaze with such brightness in the souls of men everywhere that the hellishness of mutual destruction will be clear, and the reign of peace will begin."

King, William P. (Editor). *Behaviorism. A Battle Line.* Nashville, Tennessee: Cokesbury Press. 1930. Pp. 369. $2.25. A coöperative work

by many authors, among them two Friends. Rufus M. Jones contributes a chapter entitled, "Have Souls Gone Out of Fashion?" J. Herschel Coffin (Dean of Whittier College, Calif.) has a chapter, "Can a Behaviorist Be Good?"

Maxfield, Ezra Kempton. *The Quakers in English Stage Plays Before 1800.* Reprinted from the *Publications of the Modern Language Association of America.* 45 (1930): pp. 256–273.

Ezra Kempton Maxfield, of Washington and Jefferson College, Washington, Pennsylvania, sends us a reprint from the *Publications of the Modern Language Association of America*, March 1930, entitled "The Quakers in English Stage Plays Before 1800." This informing brochure introduces the reader to numerous plays in which the Quaker appears, but states that such plays before 1680 are relatively few. The attitude of playwrights towards Quakers "varies all the way from the simply humorous to the downright malicious." Friends are represented as strict bargainers, as haters of parrots,[1] "as gloomy as any kill-joy," observing hat-honor and using plain speech, objecting to the play, wearing green aprons, in their manner of preaching, and their objections to oaths and national defence. One Quaker is "prominent amid scenes of drunkenness and adultery," and he is charged with political disloyalty. In some plays the originals may be suggested with a fair amount of certainty, as *e.g.* in the *Devil Upon Two Sticks*, Dr. Melchisedeck Broadbrim may represent Dr. John Fordyce, "a well known and somewhat eccentric physician."

But for the student who desires to verify the references there is much perplexity and inaccuracy to overcome. It took me some time to trace "Harvey, *George Fox*, p. 312 n.," but I finally found the allusion in the Cambridge *Journal of George Fox*, which I edited and to which T. E. Harvey wrote an Introduction, volume one, page 455, which contains a note referring to page 312, but George Fox did not speak of a Quaker butler. Another was a puzzle—"See Penny Centenary ed. *Journal* of George Fox, V, 94." I do not remember a centenary edition, and never heard of a five volume *Journal of George Fox* at the price of one penny! In note 21, on the authority of "The *Journal* F. H. A., XIII, p. 22," William Miller made a fortune of £50,000, but when I turn to *Journal F. H. S.*, XIII, 29, I find that the fortune made was only £5000! But enough of this, except as a warning to other writers.

NORMAN PENNEY

(*Note:* The Editor of the Bulletin is informed by Professor Maxfield that he was so far from his authorities at the time his article was published that he did not have the opportunity to check properly the references in his paper.)

Nolan, J. Bennett. *The Foundation of the Town of Reading in Pennsylvania.* Published under the auspices of the School District of Reading, Pennsylvania. 1929. Pp. 210. $2.00. Frequent quotations are given from the corre-

[1] Refers to Barclay's *Apology*, Prop. II, vi; Penn's *No Cross No Crown*, sect. 6 (chap. XV).

spondence between Thomas Penn and his commissioners, as well as excerpts from other printed and manuscript sources. In the chapter on the churches, there is an account of the establishment of the Friends' Meeting in Reading, and throughout the book there are references to individuals who were members of the Society of Friends, such as Isaac Norris, Francis Parvin, Samuel Lightfoot, Benjamin Lightfoot, and others. The book is illustrated with reproductions of old maps and plans, and with portraits of Conrad Weiser, James Biddle, Henry M. Muhlenberg, and of Thomas Penn, the founder of Reading. The usefulness of the book for reference is marred by the lack of an index.

Paquet, Alfons. *William Penn. Gründer von Pennsylvanien.* Augsburg: Dr. Benno Filser Verlag. 1927. Pp. 140. A play in the German language. Some of the characters are King Charles II, the Duke of York, Admiral Penn, William and Gulielma Penn, Lord Baltimore, Pastorius, and various Indian chiefs. The scenes are laid in London and Philadelphia. With good insight the author has told the story of the granting and founding of Pennsylvania. The play ends with the death of William Penn, who, even in his last moments, is dreaming and speaking of his Holy Experiment.

Pennell, Elizabeth Robins. *The Life and Letters of Joseph Pennell.* Boston: Little, Brown and Company. 1929. 2 vols. Pp. 349, 368. $10. The life and letters of the great artist, by his wife. There is little in the volumes about Friends, and some of it is not very complimentary. The following, however, written in 1926, may be quoted: "As to Friends—though I this morning received a notice of, and request to attend Yearly Meeting in Philadelphia, I am a broken reed—but Friends doctrine and the Friends I was brought up with were the salt of the Earth."

Seaman, Mary Thomas (Compiler). *Thomas Richardson of South Shields, Durham County, England, and His Descendants in the United States of America.* New York: Tobias A. Wright, Inc. 1929. Pp. 241. $12.50. A very valuable book of genealogy, a copy of which has been kindly presented to Friends' Historical Association by Mary T. Seaman and Elizabeth Richardson in memory of Anna Richardson (died 1926), a valued member of the Association. The volume is lavishly illustrated and contains a wealth of historical data on the Richardson and related families—viz., the Allen, Cooper, Elliott, Fitzwater, Gibbons, Growdon, Hoskins, Howell, Husband, Nevins, Parry, Randolph, Worrell and Yarnall families. The book contains reprints of important letters and other documents. Included in this category is the "Journal of Peter Yarnall's Visit to New York," 1793, the title of which is misleading because the Journal covers besides the journey to New York an extensive visitation in the ministry to various parts of New England. There is also "Hannah Yarnall's Journal of a Visit to Canada, 1803." The book is well indexed and is a noteworthy contribution to Quaker genealogy and history.

Sellick, G. Godfray. *William Penn. Quaker and Colonist.* London: The Epworth Press. 1929. Pp. 159. 2 s. 6 d. Not a great contribution to the subject. A brief sketch based upon older biographies and histories and not very well written.

Strong, Sydney (Editor). *We Believe in Prayer.* New York: Coward-McCann Inc. 1930. Pp. 210. $1.50. This book contains a series of brief essays on the subject of prayer, written by a hundred men and women of many different nations. The Friends who contributed to this symposium are, A. Stanley Eddington, J. Passmore Elkinton, Henry T. Hodgkin, Rufus M. Jones, Frederick J. Libby, Augustus T. Murray, and Agnes L. Tierney.

Sturge, M. Carta. *Some Little Quakers in Their Nursery.* Clifton, England: J. Baker and Son. 1929. Pp. 112. 3 s. 6 d. (Illustrations by the author.) A clear picture of the life of a family of Quaker children is portrayed in this book of reminiscences by M. Carta Sturge (1852–1929), daughter of William and Charlotte Sturge, of Bristol, England. Besides telling of everyday happenings in the nursery, and of the methods of education used in those days, she relates in an interesting manner her own childish thoughts and imaginings. Incidentally, the book serves as a valuable chronicle of Quaker customs and traditions in the middle of the last century.

Thomas, Allen C. *A History of the Friends in America.* Philadelphia: John C. Winston Company. 1930. $1.50. Pp. 287. This is a new edition of a well known book, the standard short history of Friends in America. The only important changes from the old edition are a supplementary bibliography, and a change in the statistics of membership to bring them down to date.

Tyson, Carroll B. *The Poconos.* Philadelphia: Innes and Sons. 1929. Pp. 193. $3.00. A beautiful account of a region known and loved by many present-day Friends. The author tells of the Indians of the Poconos, the first white settlers, the birds, trees and animals of the region, and the late invasion by Friends and others for summer recreation.

Wade, Mary Hazelton. *The Boy Who Dared. The Story of William Penn.* New York: D. Appleton and Company. 1929. Pp. 239. $1.75. The story of William Penn told in a simple, engaging style by a well-known writer of stories for young people.

Detail of the Bronze Tablet
Unveiled and Dedicated
At the Old Sharpless Homestead
Fifth Month 24, 1930.